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A

MANUAL

OF THE

CHALDEE LANGUAGE;

CONTAINING A

CHALDEE GRAMMAR,

CHIEFLY FROM THE GERMAN OF PROFESSOR G. B. WINER;

A

CHRESTOMATHY,

CONSISTING OF SELECTIONS FROM THE TARGUMS, AND INCLUDING THE WHOLE OF THE BIBLICAL CHALDEE, WITH NOTES; AND

A

VOCABULARY,

ADAPTED TO THE CHRESTOMATHY.

WITH AN

APPENDIX

ON THE RABBINICAL CHARACTER AND STYLE.

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BY ELIAS RIGGS, A. M.

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PREFACE BY PROFESSOR STUART.

My young friend, who now ventures to make his appearance before the world in the following sheets, feeling a diffidence which is natural to youth and modest adventurers in a literary enterprise, prefers an introduction of his undertaking and object to the public by me, rather than to make one for himself. With great readiness I yield to his wishes, because I have it much at heart, to commend the good work in which he has been engaged.

The study of the Chaldee language is worthy of commendation, on various grounds.

(1) A knowledge of it is highly important, in aiding the student more fully to understand the Hebrew. The basis of Hebrew, Chaldee, Syriac, Arabic, and Samaritan, is well known by every good oriental scholar, to be one and the same. Hence it may be truly said, that he, who has a solid and fundamental knowledge of the genius of one of these languages, possesses a real knowledge of them all. The meaning is, that the genius, structure, idiom, peculiarities of syntax, and a multitude of the words, are substantially the same in all; so that he, who has acquired a radical acquaintance with any one of them, is prepared to make very rapid and easy progress in them all. The student who understands the Hebrew, has only to read through the pages of the Grammar in the following sheets, in order to be fully satisfied of the correctness of this statement. And if correct, then is it obvious, that in every step of his progress in the study of the Chaldee, he is gaining additional light and satisfaction and confirmation, in regard to the meaning, forms, and structure of the Hebrew. Who will say that the study of Greek, Latin, French (specially the Norman), and Saxon, does not cast light upon the English language? Indeed, how can it ever be radically understood, without some knowledge of these languages? But the Chaldee is much nearer to the Hebrew, than any of these languages to the English.

(2) The most important ancient helps extant, for illustrating the meaning of Hebrew words, are in the Chaldee language. The two

Targums of Onkelos and Jonathan, (which extend over the most considerable portion of the Old Testament), are more to be depended on in difficult cases, than any other aid to which we can resort, in all the store-houses of antiquity. In all probability they are older than the Christian era, (excepting a few later adscititious passages that have been mingled with them); and inasmuch as they are substantially of the same idiom with the Hebrew, so they often give us the exact shape, as well as meaning of the Hebrew, better than any or all other ancient versions. Let the attentive student note the use which Rosenmueller has, with so manifest advantage to his commentaries, often made of the Targums. We may reasonably have a confidence in such ancient Chaldee translators, that they, at least for the most part, rightly understood their original.

(3) Several chapters in Ezra and Daniel, as exhibited in our Hebrew Bibles, are in the Chaldee language. The student, then, who designs to acquire the power of consulting *all* the original Scriptures, must make himself acquainted with the Chaldee language.

(4) Whoever designs to pursue Talmudic and Rabbinic literature, or to be able to judge of quotations from the Talmud or the Rabbins, must have some acquaintance with the Chaldee. The Gemara of the Talmud, is *Chaldaic* in its idiom; and so are nearly all of the older Rabbinical writings. All the works of this class are, indeed, of a corrupt dialect and mixed nature; but they all *Chaldaize.*

(5) The Chaldee is a very easy conquest to the well-grounded Hebrew student. A few weeks devoted to it will enable him to read it with as much facility as he does the Hebrew. Buxtorf's *Lexicon Chald. Talmud. Rabbinicum,* is a complete store-house of these dialects, and is a book which may be procured for a trifle. It is an "*opus triginta annorum;*" and truly a paragon in this species of lexicography. Every biblical student should possess it. A Polyglott Bible will present the student with all the Targums; and Buxtorf's *Biblia Rabbinica,* will not only give these, but all the distinguished Rabbinic commentaries, such as those of Kimchi, Jarchi, Aben Ezra, etc.

The present volume renders Chaldee accessible to our American students. Hitherto the means have not been in their power, and could not be without much expense and trouble. The price of such works as the present must be enhanced among us, because the cost of publishing is so great, and the sale so limited and slow. The student, who takes all these things into consideration, will not complain of the price of the present work.

I should not do justice to my feelings, if I should omit to say a word in this connection, respecting the publishers of this little volume. They

have engaged in the present undertaking, without any expectation of pecuniary remuneration for their labours. My meaning is, that neither myself nor they, have thought it probable, that such a volume as the present could find purchasers sufficiently numerous, in our country, to yield any profit to the publishers. And on the same ground, the author of the volume has voluntarily relinquished a part of the reward which his labours might justly claim in other circumstances. The thanks of all who are engaged in the promotion of oriental study in our country, are justly due, for the generous adventure in which both author and publishers engage, in sending out this little volume into the world.

Nearly all the sheets of the present volume have passed under my eye before they were struck off. My engagements have been so urgent during the printing of them, that I have not been always able to give that minute attention to them which I wished; but I have no hesitation in saying, that the student will not find many errors in the printing which will give him any serious annoyance.

As to the work itself, the plan and the execution are throughout such as I can commend. The grammar is brief; but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful in an *introduction* to the Chaldee language. With Buxtorf's Lexicon and the Targums, one can easily make his own way, after reading this Chrestomathy.

To all lovers of oriental study, I commend the work, and my young friend who has executed it. I hope and trust, that this is only the first fruits of a golden harvest which he may yet produce, to enrich the treasuries of sacred Literature.

MOSES STUART.

Theol. Seminary; Andover,
Sept. 1832.

ADVERTISEMENT.

In the tables of pronouns and numerals, and generally in the grammar, *unusual forms* are included in parentheses.

In references to the Scriptures, where the name of the Targum is not given, that of Onkelos is to be understood, when the passages cited are from the Pentateuch, and that of Jonathan, when they are taken from the prophets.

Distinct meanings of words are separated, in the vocabulary, by semicolons. Where two or more words are employed to express or illustrate the same definition, they are separated by commas.

I ought not to omit this opportunity of expressing my sincere gratitude to those gentlemen who have in various ways rendered me assistance in the execution of this work; especially to the Rev. Prof. Stuart, to whose revision nearly all the sheets have been submitted before going to the press, and who has kindly prepared the above preface.

E. RIGGS.

Theol. Sem.; Andover,
Sept. 1832.

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INTRODUCTION.

CHALDEE LANGUAGE AND LITERATURE.

The Aramean, one of the three grand divisions* of the Shemitish or Oriental languages, comprises two principal subdivisions; viz. the Syriac, sometimes called, by way of distinction, *West Aramean*, and the Chaldee, or *East Aramean.* The appropriate region of the latter was the province of Babylonia, between the Euphrates and Tigris, the original inhabitants of which, (related in respect of their origin to the Hebrews and Syrians, and who should not be confounded with the *Chaldeans*, a tribe which occupied that region much later,) cultivated this language as a distinct dialect, and communicated it to the Jews during the Babylonian exile.

The *Chaldeans* [*Χαλδαῖοι*, כַּשְׂדִּים] originated, as is evident from a comparison of the statements of Greek authors, (particularly Xenophon,) with those of the Bible, in the mountains of Armenia. Partly overcome by the Assyrians, they removed to the plains of Mesopotamia, and especially of Babylonia, in the seventh century B. C. They afterwards not only gained their own independence, but rose to universal dominion on the ruins of the great Assyrian Monarchy. The name *Babylonians* (Ezra 4: 9) we apply, on the other hand, to the original inhabitants of Babylonia, who were of a Shemitish (Aramean) stock. To them belonged the language of which we are treating; and it may therefore not inappropriately be termed Babylonish. For, that the *Chaldeans* did not speak the same language as the descendants of

---

* Aramean, Hebrew and Arabic.

Abraham who settled in Palestine did, nor even a kindred dialect, is clear from the Chaldaic names of gods, kings, and offices, which appear in the Old Testament after the time of Nebuchadnezzar, and which are connected with the Medo-Persian language, (see Gesenius' Geschichte der Hebr. Sprach. p. 62 seq.), but which admit no adequate explanation from the Shemitish.

The appellation *Aramean* (language) is derived from 2 Kings 18: 26. Isa. 36: 11. Ez. 4: 7, and Daniel 2: 4. In the first two passages the name אֲרָמִית is applied to the dialect through which the Assyrian and Chaldean officers made themselves understood in conversation with Hebrews [Jews]; i. e. the universal language of the inhabitants of the Assyrian [Chaldean] kingdom *on this side* the Tigris. See Gesenius Com. zu Jes. Vol. I. p. 956 seq. In the last case, on the other hand, the Chaldean magians address Nebuchadnezzar in *Aramean;* which is indeed remarkable. It is manifest however that the same dialect is meant from the sequel, in which the speech of the magians is inserted in the Chaldee dialect, now so called. In the Greek and Latin languages the term *Aramean* is not wholly wanting, (comp. Strabo I. p. 212. Ed. Siebenkees), although *Syriac* is very extensively used in respect to Syria, Mesopotamia and Babylonia, and specially of the *languages* of these countries. Comp. Xen. Cyrop. 7, 5. 31. Jerome on Dan. 2: 4. Strabo II. p. 58.—On the name applied to the Chaldee by the Talmudists, see Lightfoot Hor. Heb. on John 4: 2. and below No. 2.

Chaldaic, [לְשׁוֹן כַּשְׂדִּים] in the Old Testament, signifies the language of the inhabitants of Chaldea proper, which, according to Dan. 1: 4, was the court language under Nebuchadnezzar. On the other hand, Philo uses Χαλδαϊστὶ of the Babylonian also, and even of the *ancient Hebrew.*

To what extent the Babyloneo-Aramean was cultivated as a separate dialect, and whether it ever became the language of books, history does not inform us. That it continued in Babylonia, in connexion with the proper Chaldee, as the language of ordinary intercourse, is evident, partly from the above-quoted Scripture passages and from several passages in Xenophon's Cyropaedia, but especially from the well known circumstance, that the exiled Jews found the Babylonish, as a *living* language, in the provinces to which they were carried. It appears also, from the remains of the *Pehlvi dialect*, that the Babylonish produced a very great influence upon the ancient language of the Chaldeans, (i. e. the Median.) See Gesenius Com. über Jes. Vol. I. p. 947.

2. By means of the Jews the Chaldee was transplant-

ed into Palestine, where it became the vernacular tongue, and was employed by them, as it had been in Babylonia, as the language of books. Though the Aramean as spoken by Jews partook somewhat of the Hebrew character, no entire or very important corruption of it took place; and to this circumstance alone the Babylonians are indebted, for the survival, or at least the partial preservation, of their language, which, even in the mother country, has, since the spread of Islamism, been totally extinct.

The Jews however did not, *immediately* after their return, adopt the Chaldee exclusively. It was not until the time of the Maccabees, that this language completely displaced the Old Hebrew, as Gesenius has demonstrated. Gesch. d. Heb. Spr. p. 44. Concerning the Chaldee as the language of books among the Jews, see No. 3. It is clear from Ezra 4: 7, 8, that it was also the government-language of the western provinces of the Persian empire. The Samaritans also spoke a dialect very nearly resembling the Chaldee.

In later times, the name *Hebrew* (*ἑβραΐς, ἑβραῒς διάλεκτος, γλῶσσα τῶν ἑβραίων, ἑβραϊστί,*) was transferred to the Babylonish dialect; comp. Prol. to Sirach, John 5: 2. 19: 13. Acts 21: 40. 22: 2. 26: 14. Rev. 9: 11. 16: 16. Jerome Prol. to 1. Macc. It was even called *πάτριος γλῶσσα, φωνή*. 2 Mac. 13: 37. Joseph. Jewish Wars Pref. § 1. The Talmudists, on the other hand, call the Chaldee, in distinction from the Old Hebrew, לְשון דעבר הנהר. See Lightfoot on John 5: 2. Also סורסי [Syriac] Baba Kama fol. 83, 1. Sot. 49. 2. Pesach. 61. 1. Compare C. H. Zeibich de lingua Jud. Heb. tempore Christi. Viteb. 1741. The name *Chaldaic* did not, however, become totally obsolete. We find it again in Jerome, Prol. ad Tob., Judith.

It is plain, from the nature of the case, that the Babylonish language would, as spoken and written by Jews, i. e. by those who inhabited Palestine, receive something of the Hebrew character. That such was the fact will be more particularly shown below, No. 3. Still the assertion is incorrect, that the Chaldee which we have, (and which has come to us only through the Jews,) has been extraordinarily corrupted by them, or is a mixture of Hebrew with pure Babylonian. See Michaelis Abh. v. d. Syr. Spr. 36 seq. Wahl Geschichte d. morg. Sprachen. § 78 seq. Meyer Hermeneut. d. A. T. vol. I. p. 266. Comp. Jahn Ein-

leitung ins A. T. I. 248, 284. For, from a comparison of the Chaldee (as it is found in the old Targums, for example,) with the Syriac, which we learn from native Syrian authors, it is evident that the Chaldee has all the most important peculiarities of grammatical form and syntactical construction, as well as the greatest part of its stock of words—*copia verborum*, in common with the Syriac. Its prominent features are those of an *Aramean* dialect. On the other hand, those traits in which the Chaldee differs from the Syriac and agrees with the Hebrew, are few; and those few relate mostly to orthography and punctuation. See No. 4. But why may not all this be regarded as dialectic difference? As widely as the Aramean was extended, it was natural that, like other languages extensively in use, it should split up into different dialects. The Hebrew and Phenician, notwithstanding their original relation and vicinity, exhibit variations of this kind. Besides, it would be difficult, on the other supposition, to say why the Jews varied from the Aramean character in so few points, and those such as differed from the Hebrew not more than others which they have left untouched: why for example, they said יִקְטֻל instead of נִקְטֻל, קַטְלָא instead of מִקְטְלָא, which certainly did not savor more of foreign idiom than מַלְכִּין for מַלְכִּים, יוֹמָא for הַיּוֹם or מִקְטַל for נִקְטַל.

The periods of Persian and Grecian supremacy introduced some Persian and Greek words into the Babylonish (though less than into the Syriac); whence even the Targum of Onkelos is not free from Greek words. But the Saracen dominion, which commenced with the invasion of Babylonia by the hosts of the Kaliphs, A. D. 640, soon totally annihilated the ancient language of the country, so that, at the present day, not a relic of it exists in the East: and the story that the Chaldee is now spoken in some villages near Mosul and Mardin, (Niebuhr Reise II. 363), is without probability and is not confirmed by more recent travellers. For another account, which however is not well attested, see Eichhorn's Bibliothek VIII. 435. But see Appendix on this subject.

3. The principal remains of the Chaldee dialect in our possession are the following (1) In the canonical books, Ezra 4: 8—6: 18. 7: 12—26. Daniel 2: 4—7: 28. Jerem. 10: 11. (2) A class of translations and paraphrases of the books of the O. Test. [Targums] which have originated in different ages, and which exhibit very considerable varieties of linguistic and exegetical character.

Note 1. In respect to linguistic character, with which alone we are

at present concerned, these remains of the Babylonish dialect may be divided into three classes. The purest Chaldee, (i. e. the freest from Hebraism,) appears in the *Targum of Onkelos* on the Pentateuch. Similar to this in respect to words, orthography and grammatical construction, but somewhat inferior, is the *Biblical Chaldee*, which is interspersed throughout with Hebrew peculiarities; e. g. the substitution of ה for א whether quiescent or not, the Plural termination ־ִים, the Dual form, the conj. Hophal. Finally, the *remaining Targums* are composed in a language, not only abounding in foreign words, but exhibiting many peculiar forms, (e. g. *Hiphil* אוֹקִים from קוּם, מ preformative of the Infin. Paël, Ithpeël and Ithpaäl,) part of which resemble the Syriac or Rabbinic, (as נ prefixed to the 3d p. Fut. and the syllable נִת prefixed in Passives,) and part arise from contractions, (as in the numerals). These peculiarities have been noticed, though inadequately by Eichhorn (Einl. ins A. T. II. 6 seq. 90 seq). They deserve indeed to be collected into a separate treatise. In the sequel the later Chaldee will constantly be distinguished from the earlier.

Note 2. The language of the Talmud is commonly termed *Chaldee.* The Mishna and the Gemara are however very different. The former is written in a dialect nearly resembling the Hebrew, and is only disfigured by some Chaldee forms; the style of the Gemara exhibits the fundamental characteristics of Chaldee, both in respect to the roots of words and their grammatical conformation—still it is to be regarded, especially the Jerusalem Gemara, as a *very corrupt* Chaldee. Its grammar needs therefore to be treated separately. See J. E. Faber Anm. z. Erlernung des Talmud. und Rabbin. Gött. 1770.

Note 3. The Chaldee [Syrochaldaic] originals of several of the Apocryphal books [those which were written in Palestine] are lost. See Jerome Prol. ad Tob., Judith, I. Macc. and the Intrr. of Eichhorn, Bertholdt and De Wette. Josephus also wrote his work on the Jewish War in the Syrochaldaic language, (Jewish War, Preface § 1).

4. The Chaldee with which we are now concerned sustains, as is apparent from the slightest observation, a near relation to the Syriac, and shares with that dialect all its essential peculiarities, both in respect to the forms of words and their themes, but differs from it in details sufficiently to claim separate individuality as a dialect. These variations concern rather the grammatical forms than the themes of words, and especially punctuation, in

which the Chaldee nearly accords with the old Phenician and Hebrew.

Note 1. On the connexion of Chaldee with Syriac, see Michaelis Abhandl. von der syr. Sprache, pp. 12 seq.

Note 2. A full consideration of Chaldee *ground-forms* would be out of place here. I shall only notice the change of letters for others of somewhat different sounds, in such words as the Chaldee has in common with the Hebrew. In consequence of that flat pronunciation which characterises the Aramean dialects, we frequently find ד and ת substituted for the Hebrew ז and שׁ; e. g. דְּבַח *to offer* (sacrifices), דְּהַב *gold*, דְּרַע *seed*, תְּבַר *to break in pieces*, תּוֹר *an ox*; and ט for צ, as טוּר *a rock*, עֵטָא *counsel*. Besides these, א is used almost constantly instead of ה final, צ is sometimes changed into ע, as אֲרַע [אֶרֶץ]. (On the cause of this change, compare Gesenius Heb. Lex. letter ע); נ into ל, as אַלְמְלָא *a widow*. Finally, it is scarcely necessary to remark, that letters of the same organ may be interchanged; e. g. כֵּבְרִית [Heb. גָּפְרִית] *brimstone*, קוֹבַע [Heb. כּוֹבַע] *a helmet*, טְעָא [Heb. תָּעָה] *to wander*.

Note. 3. In respect to *grammatical* forms, the Chaldee shares the following peculiarities in common with the Syriac.

(1) The same forms of words are pronounced with fewer vowels than in Hebrew, so that the consonants predominate in grammatical formations; as קְטַל, מְלֵךְ, קְטִיל.

(2) The *emphatic state* (of nouns) equivalent to the article in Hebrew and Arabic.

(3) לְ as a mark of the Accusative.

(4) The termination ־ִין for the plural of masculines.

(5) Distinction of genders in the 3d p. plur. Pret. of verbs.

(6) The formation of Passives by prefixing the syllable אִת.

(7) The formation of the third conjugation like אַקְטֵל.

(8) Imperatives Passive.

(9) Two participles in the Actives of the second and third Conj.

(10) The use of the participles with pronouns for a separate tense.

(11) The preference of א to ה as a termination of words; e. g. מַלְכָּא *a queen*, and the consequent confusion of verbs לא and לה.

(12) The use of pleonastic suffixes before the Genitive.

(13) The use of the 3d p. pl. of Actives in a Passive sense.

Note 4. Peculiarities of the Chaldee, in which it differs from the Syriac, and more nearly resembles the Hebrew. (1) Preference of the clearer-sounding vowels. Thus *a* is often substituted for the Heb. and Syr. *o*; e. g. כְּתָב, Syr. ܟܬܳܒܳܐ; אֱלָהָא, Syr, ܐܠܳܗܳܐ; עָלַם, Heb.

עֲלָם; אֱנָשׁ, Heb. אֱנוֹשׁ; קָל, Heb. קוֹל; קְרָא, Syr. ܩܪܳܐ; the plural termination of feminines ־ָן instead of Syr. ܶܢ. So the Chaldee often has ֹ where ו occurs in Syriac, e. g. כֹּל, ܟܽܠ; and ־ַ for the Syr. ־ܳ; e. g. תִּקְטֵל Syr. ܬܶܩܛܽܘܠ.—(2) Avoiding diphthongs; compare יוֹמָא with ܝܰܘܡܳܐ, מַלְכֵי const. st. with ܡܰܠܟܰܝ̈, אוֹלֵיד with ܐܰܘܠܶܕ, גְּלוֹ with ܓܠܰܘ; also otiant letters; compare מַלְכִּי *my king* with ܡܰܠܟܝ, קְטָלִי with ܩܛܰܠܬܳܢܝ, קְטָלָא with ܩܛܳܠܶܐ.—(3) The possibility of doubling letters not guttural; as קַטֵּל, ܩܰܛܶܠ.—(4) The tone regularly on the ultimate; מַלְכָּא, ܡܰܠܟܳܐ.—(5) The formation of the Inf. except in Peal without the prefix מ, &c.—In respect to orthography, it may be remarked here that the *scriptio plena*, or full mode of writing quiescents, is decidedly prevalent in Chaldee.

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THE FOLLOWING ARE THE PRINCIPAL HELPS TO THE STUDY OF CHALDEE.

I. Lexicons.

J. Buxtorfii (†1629) Lexicon Chaldaico-Talmudico-Rabbinicum. Basil. 1640. fol.

Edm. Castelli Lexicon Heptaglotton. London 1669. fol. (This work contains a complete Chaldee Vocabulary).

M. J. Landau Rabb. Aram. Deutsch. Wörterbuch zur Kenntniss des Talmud., der Targum. u. s. w. Prag. 1819.

II. Grammars.

(*a*) Of the Shemitish dialects generally, or at least of the Aramean dialects.

J. Buxtorf. Gram. Chald. et Syr. Basil. (1615) 1650. 8vo.

Lud. de Dieu (†1642) Grammatica Ling. Orient. Heb. Chald. et Syr. inter se collatarum. L. B. 1628. 4to. Frcf. a. M. 1683. 4to.

J. H. Hottinger (†1667) Gramm. quatuor linguar. Heb. Ch. Syr. et Arab. Tigur. 1649. 4to. Heidelb. 1658.

Andr. Sennert (†1689) Hypotyposis harmonica ling. Or. Chald. Syr. et Arab. cum matre Heb. Viteb. 1653. 4to.

Car. Schaaf (†1729) Opus Aram. complec. Gram. Chald. Syr. &c. L. Bat. 1686. 8vo.

Ign. Fessler Instt. Ling. Orient. Heb. Ch. Syr. et Arab. Vratisl. 1787, 89. 2 vols. 8vo.

1 The obelisk designates, throughout this list, the year of an author's decease.

J. Gottfr. Hasse (†1806) Prakt. Handb. der aram. Sprache. Iena 1791. 8vo.

J. Jahn (†1817) Aram. oder chald. u. syr. Sprachlehre. Wien 1793. 8vo.—Elementa Aram. s. Ch. et Syr. ling. lat. reddita et accessionibus aucta ab Andr. Oberleitner, Vindob. 1820. 8vo.

J. S. Vater, Handbuch der hebr. syr. ch. und arab. Grammatik Leipzig. (1802) 1817. 8vo.

(*b*) Of the Chaldee language only.

Chph. Cellarii (†1707) Chaldaismus sive Grammatica nova Linguae Chaldaicae. Cizae. 1685. 4to.

Henr. Opitii (†1712) Chaldaismus targ. talm. rabb. Hebraismo harmonicus. Kil. 1696. 4to.

J. Dav. Michaelis († 1791) Grammatica Chald. Goett. 1771. 8vo.

Wilh. Fr. Hezel Anweis. zum Chald. bei Ermangelung alles mündl. Unterrichts, Lemgo. 1787. 8vo.

N. W. Schröder (†1798) Instt. ad fundam. Chaldaismi bibl. brevissime concinnata (1787) ed. 2. aucta et emend. Ulm. 1810. 8vo. (a proper appendix to the Hebrew grammar of this author. See Eichhorn's Bibl. VIII. 694.)

F. Nolan, An Introduction to Ch. Grammar. Lond. 1821. 12mo.

W. Harris, Elements of the Chaldee language, Lond. 1822, 24 pp. 8vo. (republished at N. York.)

G. B. Winer, Grammatik des biblischen und targumischen Chaldaismus, Leipz. 1824. 8vo. (the basis of this work.)

III. Chrestomathies and Readers.

Geneseos ex Onkelosi paraphr. Chald. quatuor priora capita unà cum Dan. c. 2. Chald. Ed. W. Fr. Hezel. Lemgo 1788. 8vo.

Geo. Lor. Bauer (†1806.) Chrest. e paraphras. Chald. et Talmude delecta c. nott. et ind. Nürnb. 1792. 8vo. (See Eichhorn's Bibl. IV. 895, seq.)

J. Jahn, Ch. Chrestomathie grösstentheils a. Handschrift. Wien 1800. 8vo. (without a vocabulary.)

H. Adolf. Grimm (†1813.) Chald. Chrestomathie mit einem vollständigen Glossar. Lemgo. 1801. 8vo.

G. B. Winer, Chal. Lesebuch, aus den Targ. d. a. T. ausgewählt, Leipz. 1825. 8vo.

The Hebrew Lexicons generally contain also the Chaldee words which occur in Daniel and Ezra. The older Hebrew Grammars, (compare those of Alting and Danz,) contained also brief instructions for the Chaldee.

CHALDEE GRAMMAR.

PART I.

ORTHOGRAPHY AND ORTHOEPY.

§ 1. *Consonants.*

The Chaldee is written with the same characters as are employed in Hebrew; and, so far as we can trace its ancient history, was never expressed by any others. With much more certainty has it been decided, after unprejudiced critical investigation, that the square character, now termed *Hebrew* by way of distinction, belonged originally to the Chaldeans [Babylonians,] and first took the place of the old Hebrew character among the Jews in the age succeeding the Babylonish exile.

For a full account of the age and origin of the square character, see Gesenius Gesch. d. Heb. Spr. u. Schr. (Leipzig. 1815. 8vo) p. 140 seq. Eichhorn (Einl. ins A. T. 4th Ed. Pt. I. p. 204 seq.) exhibits a result somewhat different.

§ 2. *Punctuation.*

1. The vowel-points, which are employed in Hebrew, have been transferred to the Chaldee, and appear in many manuscripts, and most editions of the Chaldee text.

Since it is evident that these points are the work of the Jews, and were invented several centuries after Christ, it is plain that the Chaldee must originally have been written without vowel-points. Thus the Palmyrene inscriptions exhibit no vowel-marks. But the letters א ו י [*matres lectionis*] were earlier employed, in doubtful cases, as a guide in reading.

The last mentioned fact is clear from such orthographical phenomena as חָוכְמָא, בֵּלְשַׁאצַּר, מְלָאת, Dan. 2: 35, etc. and from the abundant use of the *scriptio plena* throughout.

2. The transfer of the Hebrew vowel-points to the Chaldee took place in an age when the vowel system of the Jews was yet in an imperfect state; and in later times, the pointing of the Chaldee text, especially that of the Targums, did not receive the same attention which was devoted to the Hebrew. These circumstances exhibit clearly the reason why the punctuation of the Chaldee writings appears, at present, far less regular than that of the Hebrew. This irregularity is indeed so great that not only do different copies and editions, (especially those of London and Venice,) differ widely from each other, but there prevails throughout an extreme variableness in the use of the long and short vowels.

On the variable punctuation of the Targums, see Eichhorn Einl. ins A. T. Part 2. p. 24 seq.

3. Long vowels sometimes occur in a mixed syllable without the tone, and *vice versa*, short vowels in a simple syllable. (Especially are ּו and ֻ employed altogether promiscuously, to which usage only a slight tendency is noticeable in Hebrew. See Gesenius Lehrgebäude p. 60.) For examples of the former comp. תּוֹנִינָה Deut: 23: 16. אַנְתִּינוּן Jer. 49: 19. עָלִּין [āllīn] Dan. 4: 4.; of the latter קְטַלּוּ.

4. The violation of the rule of Qamets Hhateph, in such cases as חָוכְמָא is only apparent. The ו is only a superfluous *mater lectionis* and is by no means to be regarded as quiescing in Qamets Hhateph, or as a consonant [*Hhāvchma*] since it is written without Sheva. In general however Qamets Hhateph seldom occurs in Chaldee words.

DAGESH.

5. *Dagesh lene* is subject to the same general rules as in Hebrew.

a. The pron. suff. כוֹן and כֶן never receive it.

b. In some editions, ◌ַיְ in the middle of a word is treated as a diphthong, and the next letter does not receive Dagesh lene ; as בַיְתִי *baithî.* Generally however י is regarded as a proper consonant, and we find בַּיְתִי גְלַיְתָ *bǎy-tī, gεlǎy-tā.*

c. Nouns of the form מְלֵךְ (Heb. מֶלֶךְ) are treated as though the ground-form was מַלְךְ, and Dagesh is inserted in the כ where a mixed syllable precedes ; as מַלְכָּא , מַלְכֵּי.

6. *Dagesh forte* compensative

a. Is inserted in the first radical of verbs עע ; e. g. אַדֵּק for אַדְקֵק , Aphel from דְּקַק .

b. In ת of the passive prefix אִתְ it compensates for the omission of א the characteristic prefix of Aphel, e. g. אִתַּקְטַל for אִתְאַקְטַל .

Note. The peculiarity of the Chaldee in both these cases is, that the letter for which compensation is made would, if the word were fully written, have *succeeded* the letter in which Dagesh forte is inserted. In Hebrew this is unusual, and where it occurs might perhaps be denominated Chaldaism. Comp. Heb. Gr.* § 261.

c. Sometimes, especially in the later Chaldee, it compensates for the omission of quiescents and consequent shortening of the vowel preceding the letter in which Dagesh forte is inserted ; as אִלָּנָא instead of אִילָנָא Gen. 3: 2. Pseud. Jon. The converse of this also takes place ; § 7. a. (2).

7. Forms which regularly exhibit Dagesh forte, but sometimes appear with a different orthography.

a. The letter נ sometimes takes the place of Dagesh forte, even where the radical form does not exhibit a נ; e. g. הַנְעֵל Dan. 2: 25, instead of הַעֵּל or אַעֵּל from עֲלַל . This may have arisen from an imperfect acquaintance with Chaldee. A Jew, on perceiving that נ was expressed in Chaldee *in many cases* where his own language required Dagesh forte or a long vowel compensating for it, would perhaps be liable to employ it even where it was not required by good Chaldee usage. See below § 6. *a.* note. Gesenius, Lehrg. § 33. 3.

b. Very frequently no compensation is made for the exclusion of Dagesh forte from gutturals ; e. g. תְקָרְבוּן Gen. 3: 3. נַחֲשׁ 2 K. 21: 6.

c. As in Hebrew, Dagesh forte is sometimes dropped when the letter in which it would regularly be inserted has Sheva. Heb. Gram. §73. note 3.

* The Hebrew Grammar referred to throughout this work, is that of Prof. Stuart, 4th edit.

MAPPIQ.

8. Mappiq is inserted, as in Hebrew, in הּ where it is not quiescent.

a. In the Pronominal suffixes ָהּ and ֵהּ, comp. § 8.

b. In הּ when it occurs as the last radical of a verb or noun and is not quiescent; e.g. גְּבַהּ Ps. 131: 1. אֱלָהּ Dan. 2: 28.

ACCENTS.

9. *a.* In the Chaldee portions of the original Scriptures, the same accents are employed, and subject to the same rules, as in Hebrew, only that the half-accent Metheg is much less regularly and less frequently inserted than in Hebrew.

b. In the Targum of Onkelos, the train of accents is substantially the same as in the original text. See Chrestomathy Part I. Note on No. 1.

c. To the text of the other Targums no accents have been appended.

§ 3. *Tone-syllable.*

The tone falls in Chaldee, (as in Hebrew,) usually on the last syllable. The following forms are exceptions, and are accented on the penultimate.

1. Segolate nouns which follow the Hebrew form; as מֶ֫לֶךְ, טַ֫עַם, בִּנְ֫יָן, which however occur almost exclusively in the biblical Chaldee.

2. Verbal forms terminating in ָת ָא נָא ִי and וּ: as קְטַ֫לְתָּ, קְטַ֫לָא, קְטַ֫לְנָא, קְטַ֫לִי, קְטַ֫לוּ.

3. The suffixes וֹהִי ָהִי ָנָא ָהָא ַנִי; e.g. מַלְכְּ֫הָא, הוֹדַעְתַּ֫נִי, רַגְלָ֫נָא, &c.

The German and Polish Jews place the tone in Chaldee (as they also do in Hebrew) on the penult. Whether this was the ancient

Babylonish accentuation, cannot be decided from the accentuation prevalent in Syriac; since two closely related dialects may differ widely in this respect. Were the vowels of the Chaldee, as we have them, entirely conformed to the old Babylonish pronunciation, we should have, in them, a clew to the ancient accentuation.

§ 4. *Of reading unpointed text.*

As points have not been attached to all the Chaldee text, and since the unpointed, (besides the use of the *matres lectionis* א, ו, י, which obtains likewise in Heb.) presents some peculiarities, it may be well here to notice, as an assistance in reading without vowels, one usage at least, which obtains in the Targums, viz. that a double ו or י is sometimes employed.

(*a*) In the middle of a word: either to indicate that these letters are moveable; as מצוותא i. e. מִצְוָתָא, תניינא i. e. תִּנְיָנָא; or that they are to be pronounced double; as אתדוותת i. e. אִתְדַּוַּתַת, חייבין i. e. חַיָּבִין.

(*b*) In the end of a word, especially when it is necessary to distinguish between the pronouns ־ִי and ־ַי; as רגליי i. e. רַגְלַי.

Note. Only one *abbreviation* occurs in the Targums, viz. יי for יהוה. The Talmud abounds with them. See J. Buxtorf De Abbreviat. Hebr. Basil. 1640. 8vo.

PART II.

ETYMOLOGY.

CHAPTER I.

GENERAL PRINCIPLES WHICH REGULATE THE DERIVATION AND INFLECTION OF WORDS.

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§ 5. *The subject generally.*

1. Before entering upon the derivation and modifications of the various parts of speech, it will be necessary to notice briefly the general principles according to which these changes take place. In Chaldee, as in every other language, these changes respect partly consonants, and partly vowels, which will naturally divide this subject into two parts.

2. It is proper to distinguish, among the changes of consonants and vowels with which we meet in the inflections of the parts of speech, between those which are *necessary*, and those which are the result of *euphony*. The former class includes those changes which are essential to permanent forms,—those which run through the language, and which form, so to speak, its substratum. Such are the terminations of the persons in verbs, and of the numbers in nouns. Those changes, on the other hand, may be reckoned *euphonical*, which are not essential to the form, but result simply from facility of utterance ;

as קְטָלִין instead of קְטָלִין, בְּאַדִין instead of בְּאֱדַיִן, אִסְתַּחַר instead of אִתְסַחַר. So in Latin we have *imminutus* for *inminutus*, *mi* for *mihi*, *hodie* for *hoc die*, &c. It is plainly with this latter class of changes that we are at present chiefly concerned.

§ 6. *Mutations of Consonants.*

The derivation and inflection of words, so far as they depend on the consonants, are effected by other letters (beside those which compose the root), being prefixed, inserted or suffixed; or by the radicals themselves being omitted, doubled or commuted with other letters; e. g. מְקַטֵּל, קְטוֹל, קְטַלְנָא, קַטֵּל from קְטַל; טָב from טוּב; גַּלִּי from גְּלָא. For these purposes the Chaldee employs the letters א, ה, ו, י, מ, נ, ת. It belongs to the details of etymology to exhibit the manner in which these servile letters are employed in each particular case. Those changes only will be noticed in this place, which, in the formation and inflection of words, are the results of euphony. Such are the *assimilation*, *transposition*, *omission*, *commutation* and *insertion* of consonants.

a. Assimilation takes place regularly, (1) Of the letter נ, when it occurs as the final consonant of a mixed syllable and immediately precedes another consonant. Thus instead of יִנְפַּק is commonly written יִפַּק, מִכְּתָב instead of מִנְכְּתָב. Comp. § 18.—(2) Of ת in the passive prefix אִת with a succeeding ט or ד, more rarely with any other letter. See § 10. 5.

Note. The converse of this takes place, when, instead of doubling a consonant, the letter נ is inserted; e. g. קִנְצִי for קִצִּי; אִנְבֵּה for אִבֵּה Job 31: 12. Dan. 4: 9. (This takes place however in only a few words which must be learned by practice.)—י also is so used in the later Targums; e. g. אִיקְרוֹן instead of אִקְּרוֹן Gen. 38: 9. Pseudo-Jon. מִילֵּי instead of מִלֵּי Eccl. 10: 12.

b. Transposition. The ת of the passive preformative אִתְ regularly changes places with the first radical, when that happens to be a sibilant (ז, ס, צ, שׁ or שׂ); e. g. אִשְׁתְּכַח, אִסְתַּחַר, אִצְטַבַּע.

c. The following letters are *dropped.* (1) י and נ in some forms in which they would stand in the beginning of a word without a vowel; e. g. פֵּק instead of נְפֵק, דַּע [Imp.] for יְדַע.—(2) Consonants destitute of vowels, by contraction; e. g. אִתְּשַׁר instead of אִתְאֲשַׁר, תְּרֵיסַר instead of תְּרֵי עֲסַר. Here belong also אֵבַד instead of אֱאבַד, סַרְתָּא instead of סַעֲרְתָּא Ex. 9: 31. Jon.—(3) נ without a vowel and in the end of a syllable, of participles changed into tenses; e. g. קְטַלִיתוּן for קְטַלִינְתּוּן.—(4) Very frequently the quiescents; e. g. יֵמְרֻן instead of יֵאמְרוּן, חֲזָהִי instead of חֲזָאהִי.—(5) ת in the end of words, constantly in the absolute state of feminine forms like מַלְכוּת;—also in the later Targums בֵּי for בֵּית Gen. 22: 19. Jonath.

d. Commutation takes place, especially of *quiescents;* (1) When one quiescent letter is exchanged for another capable of quiescing in the same vowel; as מֵיבַד instead of מֵאבַד, (which is merely an orthographical change;) —(2) When a quiescent, homogeneous with the characteristic vowel of a particular form, is substituted for one which would be heterogenous; as אֲקִים for אֲקוּם (אֲקָוּם).

But those numerous cases of verbs לא do not belong here, in which י appears instead of א; nor such instances as קַדְמָיְתָא instead of קַדְמָאתָא; for in these cases the י is only the *original* consonant (which had been displaced by another), restored. See above.

e. Insertion. א prosthetic is sometimes inserted in cases where otherwise a syllable would commence with two consonants; e. g. אִשְׁתִּי, אִבְרִי. Here belong also

such cases as אִתַּגַּר instead of אִתְאַגַּר, אִתַּקְטַל instead of אִתְאַקְטַל. For *Dagesh forte* is here *euphonic*, being primarily designed to shorten the pronunciation, (see Gesenius Lehrgeb. p. 860) though it constantly indicates the doubling of the consonant; and for this purpose the vowel of the א falls back to the ת of the prefix.

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§ 7. *Vowel changes.*

The derivation and inflections of words are effected, in the second place, by *vowels*, when forms of words derived from the same ground-form are characterized by different vowels; ex. מֶלֶךְ from מְלַךְ, קְטֵל from קְטַל, סֵבֶל from סְבַל. It is impossible to decide, in each particular case, why such and such vowels have been selected as characteristic of the form. We can distinctly ascertain, however, what are the characteristics of particular forms; and this again must be referred to the details of etymology. Only some variations from the general principles which regulate these forms, and some other modifications of vowels which result from facility of pronunciation, will be noticed here. Vowels, in the course of formation and inflection, are *commuted*, *transposed*, *dropped*, or *inserted*.

a. Commutation of vowels; (1) Short for long, when a mixed syllable loses the tone; as כָּלְּהֵין from כֹּל, חִנֵּה from חֵן, עֲקַר *const. state* of עֲקָר. In these cases וֹ pure generally becomes ָ; and ֵ, ִ. When the long vowel remains unchanged, either that is impure, or the last consonant of the ground-form is thrown forward and pronounced with the suffix; e.g. שָׁלְמְכוֹן Dan. 3: 31. So constantly in Hebrew; as דְּבָרְךָ. See above § 2. 2.—

(2) Long vowels take the place of short;—in pause; as כְּסָף Dan. 2: 32. אֱמַר Dan. 4: 6, אָתְּ Gen. 4: 11. מְשָׁלָח Ex. 4: 13. (though this is not universally the case; comp. Dan. 2: 9, 17.);—before a guttural which would regularly be doubled; as מְבָרֵךְ instead of מְבַרֵּךְ, מֵאַרְעָא instead of מְאַרְעָא, (although this likewise is not without exceptions, especially if the guttural be ה or ח. Dan. 4: 16, 24.);—before other consonants, less frequently; as אִיקָּרוֹן instead of אִקָּרוֹן Gen. 38: 9. Ps. Jon. see § 6. a.;—when a quiescent which would regularly have a composite Sheva, drops it and quiesces in the preceding vowel; as לֵאדַיִן instead of לְאֱדַיִן.—(3) It is for the sake of euphony that, in final syllables which terminate in a guttural, Pattahh is usually found before it, instead of the usual characteristic vowel; as יִשְׁלַח instead of יִשְׁלֵח, שַׁבַּח instead of שַׁבֵּח; also that when a syllable terminates in a quiescent preceded by a heterogeneous vowel, that vowel becomes homogeneous; e. g. אוֹסִיף instead of אַוְסִיף.

The case of *simple* syllables, in which long vowels have displaced the short ones, does not belong here. In most of these instances, the *punctuators* probably employed the short vowels; and such forms as שְׁמָעוּ, בַּקָּרוּ occur only in particular editions.

b. Transposition of vowels takes place in some monosyllabic forms of verbs, the vowel of which is between the two last radicals, when they receive a pronominal suffix; as קַטְלֵהּ from קְטַל;—also in some contracted forms of verbs ע״ע; as יַדֵּק for יַדְקֵק;—and finally, in cases like קוּם for קְוֻם, מַתֵּי for מְאַתֵּי, when the moveable א or ו, etc. throws back to the preceding consonant its own vowel, for the sake of quiescing in it.

c. Vowels are *dropped*, in the final syllable of ground-

forms, only when formative syllables are added, and then much less frequently than in Heb.; e. g. עָלְמָא from עֲלַם, קָטְלִין from קְטַל, פַּרְזְלָא from פַּרְזֶל, יִקְטְלוּן from יִקְטֵל. The vowels most frequently omitted are Pattahh, Tseri and Hhireq.

d. Finally, vowels are *inserted;* (1) When two consonants would otherwise stand together without a vowel in the beginning of a syllable; as יִקְטֵל from קְטַל, לִמְלַךְ from מְלַךְ. The vowel most commonly employed in such cases to facilitate pronunciation is Hhireq. But when the following consonant is a guttural, and has a composite Sheva, the preceding consonant takes the short vowel corresponding with this Sheva; as וַאֲנָא, לֶאֱסָר.—(2) In cases like תַּעַבְדוּן Ez. 7: 18, הַחְרָבַת Ez. 4: 15, instead of הַחְרְבַת, תְּעְבְדוּן; where three consonants would come together, in the beginning of a syllable, without a vowel.

Note. In case (1) the inserted vowel regularly belongs to the first of the two consonants which would have been without vowels. In the later Targums, a practice somewhat different prevails to considerable extent. Instead of a *short* vowel under the first consonant, a *long* vowel appears under the second; e. g. וְאָמַר instead of וַאֲמַר Gen. 3: 1. Ps. Jon. et passim. דְּמֵתִילָא instead of דִּמְתִילָא Gen. 3: 24. Ps. Jon.

CHAP. II.

PRONOUNS.

§ 8. *Personal and Possessive Pronouns.*

1. Personal pronouns are divided, as in Hebrew, into two classes, separate and suffixed. The former express, with some exceptions, the nominative case, and the latter the oblique cases.

TABLE OF THE SEPARATE PRONOUNS OR GROUND-FORMS.

	Singular.			Plural.	
1. c.	אֲנָא, (אֲנָה)	*I*	1. c.	אֲנַחְנָא, נַחְנָא, (אֲנַן)	*we*
2. c.	אַתְּ, אַנְתְּ (אַנְתְּה)	*thou*	2. m.	אַתּוּן, אַנְתּוּן	*ye*
			2. f.	אַתֵּין, אַנְתֵּין	
3. m.	הוּא (אִיהוּ, אִנְהוּ, הוּ Prov. 25: 20. like the Syr.)	*he*	3. m.	אִנּוּן, (הִנּוּן) הִמּוֹ, הִמּוֹן	*they*
3. f.	הִיא (אִיהָא, אִיהִי,)	*she*	3. f.	אִנִּין, (אִנְהֵין, הִנִּין)	

2. The suffix (or inseparable) pronouns are appended to verbs, to the signs of cases (§ 60) and prepositions, or to nouns. In the last case they are usually translated by possessive pronouns, though the Genitive of personal pronouns would more exactly express them; exactly as in Greek, *πατήρ μου*, &c. The following are the suffixes attached to verbs.

1. c.	־ַנִי, (נִי)	*me*	־ָנָא, נָא	*us*
2. m.	־ָךְ	*thee*	כוֹן	*you*
2. f.	־ִיךְ, ־ֵךְ, ־ֵיךְ		כֵן	
3. m.	־ֵהּ, ־ֵיהּ (וֹהִי, ־ִהִי)	*him*	־ִנּוּן, נוּן	*them*
3. f.	־ַהּ, (הָא,)	*her*	־ִנִּן, נִין	

Which of the forms is to be used in each particular case, is explained in § 16. where also will be found an explanation of the so-called *Nun epenthetic*, which is frequently inserted between the verbal form and its suffix.

3. The suffixes of nouns are divided again, into two classes, viz. those attached to nouns singular, and those attached to nouns plural. The latter are expressed by somewhat lengthened forms, in which the י of the plural termination commonly appears. They are generally the following.

I. SUFFIXES TO NOUNS SINGULAR.

	Singular suffixes.		Plural suffixes.	
1. c.	־ִי	*my*	־ָנָא	*our*
2. m.	־ָךְ	*thy*	כוֹן, כוֹם	*your*
2. f.	־ֵךְ, ־ִיךְ		כֵן	
3. m.	־ֵהּ	*his*	הוֹן, (הוֹם)	*their*
3. f.	־ַהּ, (in. bibl. Ch. ־ֵהּ)	*her*	הֵן, הֵין	

Note 1. Twice, instead of ֵהּ appears ֵא Dan. 4: 15. 5: 8; the Targumists wrote likewise וֹהִי Gen. 1: 12, 21. or with the full orthography ֵיהּ.. Appended to the words אָב, אַח and חָם which before suff. take the forms אֲבוּ, etc., the suff. of the 2d and 3d per. sing. take the forms ךְ, הִי, הָא; which forms do not elsewhere occur as noun-suffixes.

The same forms are attached to *prepositions*, (excepting such as are originally plural nouns, § 44. 2.) and to the signs of cases לְ, יַת, etc.; as לִי, בִּי, יָתֵהּ, etc. See below § 44.

II. SUFFIXES TO NOUNS PLURAL.

Singular suffixes.		Plural suffixes.	
1. c. ַי	*my*	ַיָנא	*our*
2. m. ָיךְ, ַיִךְ } 2. f. ַיִכִי, ַיִךְ	*thy*	ֵיכוֹן } ֵיכֵן	*your*
3. m. וֹהִי, וי	*his*	ֵיהוֹן } ֵיהֵן	*their*
3. f. ַהָא, (ֵיהּ Dan. 7:7,19.)	*her*		

Note 1. These suffixes are regularly appended however, only to plurals masculine. Indeed, it is from the termination of such nouns, that the י comes, which appears in the suffix of the 2d per. sing. and in all the plural suffixes. Feminines frequently take the sing. suff. ִי, ֵהּ, etc. Gen. 20: 17. Dan. 2: 32. 5: 2. Ez. 4: 17. 6: 18. Is. 1: 4. Prov. 1: 18. Gen. 47: 9. In Syriac this is constantly the case. The Chaldee exhibits a medium between the usage of the Hebrew and that of the Syriac.

Note 2. The suffix ָיךְ is in some editions written ָייךְ or ָיְךְ. Frequently it appears abbreviated ָךְ Dan. 5: 10. 2 Sam. 11: 8, 24. Ps. 119: 4.—So also the feminine ַיִךְ is in many editions written ָךְ, so that the genders are not distinguished. Isa. 49: 18. Ven.

Note 3. The possessive pronoun may be expressed separately from its noun by appending suffixes to דִּיל (comp. of the relative דִּי, and לְ, sign of the dative case;) or, more rarely, to דִּיד (comp. of דִּי relative and דְּ, sign of the genitive case,) e. g. מַלְכָּךְ דִּילָךְ, *thy king*, lit. the king who [is] to thee. Usage has however made these particles mere signs of the genitive; for even to them דְּ (relative) is prefixed.

Note 4. Prepositions which are originally plural nouns take the suffixes of pl. nouns; e. g. בַּתְרַי; קֳדָמוֹהִי, עֲלוֹהִי, בֵּינֵיכוֹן. See § 44. 2. So also do אִית [=Heb. יֵשׁ] and כְּמָא, *as*; e. g. אִיתַי, אִיתוֹהִי, כְּמֵיהוֹן, and the suffix must be rendered in the nominative case.

§ 9. *Other Pronouns.*

1. The *Demonstrative Pronouns* are, sing. masc. דֵּךְ (דֵּיכִי Gen. 37: 19. דֵּיכֵי Job 9: 24.), דֵּן, דֵּין (הָדֵין Jer. 26: 9.); fem. דָּךְ, דָּא; com. דִּכֵּן, דְּנָא, (דְּנָה), דְּנָן (Ps. 24: 6, 52: 8.); *this, that;* plur. com. אִלֵּין, אִלֶּה, אֵל, אִלֵּךְ *these, those.*

Note. With the Hebrew article, הַהוּא, הָאִלֵּין (Ex. 20: 1.) are equivalent to our expressions *this very, precisely this.* So also are the forms אִיהוּא, אִיהִיא, אִיהָא (Ruth 1: 16. Lam. 1: 4.)

2. The *Relative Pronoun* is דְּ (as a prefix), or דִּי (as a separate word), of both genders and both numbers. It designates regularly the Nominative or Accusative. How the other oblique cases are indicated, see in Syntax § 60.

3. The *Interrogative Pronouns* are expressed, sometimes, according to the Hebrew analogy, by מַן *who?* of persons, (whence מַנּוּ for מַן הוּ Prov. 20: 6. 27: 4.) and מָא (מָה) *what?* of things; sometimes, by prefixing the interrogative particle אֵי to the *demonstrative pronoun;* אֵידֵין m. אֵידָא f. The latter mode is rather more expressive, *who indeed?*

On the mode of designating the reflexive and reciprocal sense of pronouns, compare Syntax, § 49, 1.

CHAPTER III.

VERBS.

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§ 10. *Derivation and inflection of verbs generally.*

1. Verbs, as in Hebrew, are generally *primitive.* A few are formed from nouns, and are called *denominatives;* e. g. שָׁרֵשׁ *to eradicate,* אֶשְׁתְּרַשׁ *to take root,* from שֹׁרֶשׁ *a root;* הַאֲהִיל *to pitch a tent,* from אַהֲלָא *a tent;* אֶשְׁתְּמוֹדַע *to be acquainted,* from מוֹדַע *an acquaintance.*

2. The roots of verbs consist, generally, of those consonants which are pronounced in one syllable with the vowel ◌ַ under the middle radical. A few consist of four consonants [quadriliterals], and are pronounced with ◌ַ◌ְ ◌ֵ; as סַרְבֵּל *to cover.* The root is the third person singular masculine Praeter, and from this are derived, not only the other parts of the active voice, but a passive consisting of the same moods and tenses.

Other Conjugations.

3. As in Hebrew, other forms, derived from the root and analogous to it, are employed to express various modifications of the original sense. These also are conjugated through an active and a passive voice. They are generally two, קַטֵּל and אַקְטֵל. These, as well as the ground-form, are called *conjugations;* so that we may reckon in Chaldee three usual conjugations, each including an active and a passive voice. For the unusual conjugations, Shaphel, Poël, Pilel, see § 14.

4. Characteristics and signification of the conjugations. (1) The 2d conjugation or Paël is characterised, like the Hebrew Piel, by Dagesh forte in the 2d radical. (*a*)

Its signification is usually *causative*, when Peal is intransitive; as חֲכַם *to be wise*, חַכֵּם *to make wise;* חֲוַר *to be white*, חַוַּר *to make white, to wash.* (*b*) Frequently Paël has merely the sense of *exhibiting, regarding*, or *treating* a person as being or doing what is expressed in Peal; e. g. כְּדַב *to lie*, כַּדֵּב *to regard one as a liar, to convict one of falsehood.* (*c*) Sometimes it is *privative;* as דַּשֵּׁן *to remove ashes ;* סַקֵּל *to clear out stones.*

(2) The characteristic of the 3d conjugation or Aphel is א (sometimes ה) prefixed to the root, and the vowel ֵ (or ַ) in the last syllable. In signification it is usually (*a*) causative of Peal (especially in verbs which want Paël, though both are sometimes found; e. g. סַמֵּק, עָרֵק). Thus לְבַשׁ *to put on*, אַלְבֵּשׁ *to cause [another] to put on, to clothe*, חֲטָא *to sin*, אַחְטִי *to seduce* or *entice to sin.* Sometimes, (*b*) like Paël, it has merely the sense of *exhibiting*, &c. e. g. אַצְדֵּק *to show [a person] to be righteous, to treat as righteous, to acquit.*

Note. The same conjugations are not in use in all verbs. A large number appear only in Peal, others in Paël only; for examples of the later compare זמר, חבר, סנף, סלח. Where the same verb has both Paël and Aphel, these two conjugations, for the most part, have different senses; e. g. מַלֵּךְ *to advise*, אַמְלֵךְ *to constitute a king.*

5. The Passives of all the conjugations are characterized by the preformative syllable אִת. The ת of this prefix is sometimes assimilated to the succeeding letter, or transposed with it, as follows.

(*a*) When the active form commences with ד, ט or ת, the ת of the passive prefix is assimilated, and expressed by *Dagesh forte* in the following letter; e. g. אִדְּבַר, אִטְּפַת, אִתְּבַר, from דְּבַר, טְפַת and תְּבַר. Less frequently, and only in the later Targums, does the same assimilation take place before other letters; e. g. אִכְּתִיב *it is written*, for אִתְכְּתִיב, Eccl. 12: 10.

(*b*) If the ground-form commences with a sibilant, [ז, ס, צ, שׁ or שׂ] the ת is inserted after that letter; e. g. אִשְׁתְּבַק. But after ז, it is changed into ד; as אִזְדְּמַן from זְמַן.

The signification of these forms is not merely passive, but sometimes reflexive or reciprocal; as אִתְמְלֵךְ *to consult together;* frequently, even in the sense of the Greek middle voice; e. g. אִסְתְּכַן *to get an advantage.*

Moods and Tenses.

6. All these conjugations have, in both active and passive voices, the Praeter and Future tenses, the Infinitive and Imperative moods, and the Participle. The actives have two participles throughout. All these arise out of the ground-form, mediately or immediately, by the insertion of formative letters, or by a different pronunciation of the radicals, or by both together. The different persons of the Praeter and Imperative are formed, as in Hebrew, by suffixes, and the Future by prefixes and suffixes, originally fragments of personal pronouns.

7. *Verbs are either regular or irregular.* The former class includes all those verbs, the radicals of which remain unchanged throughout all their inflections; the latter, those which suffer a change or omission of one or two radicals.

§ 11. *Inflection of the Regular Verb.*

1. Most nearly connected with the Praeter stands the *Imperative,* from which the future is derived. The Imperative of Peal is characterised by the vowel ֻ, those of Paël and Aphel are pronounced like the Praeter.

2. The *Future* is derived from the Imperative by prefixing י; which is pronounced in Peal with ִ, in Paël with

ְ, in Aphel (where the א suffers elision) with ַ, and in all the Passives with ְ [יתְ].

3. The *Infinitive* is formed from the Praeter in two ways. (*a*) In Peal by the prefix מְ. (*b*) In the other conjugations and in all the Passives, by the sufformative syllables ָ–ָא.

4. The *Participles* are also derived from the Praeter, and are formed, (*a*) In Peal, by merely changing the vowels, קָטֵל, קְטִיל; (*b*) In all the other conjugations and in the Passives, by prefixing מ which is pronounced in Paël with ְ, in Aphel with ַ and in the Passives with ְ, מִתְ. Of the two Participles in the Active forms, the first has ֵ constantly in the last syllable, and is active; the second has ַ in the ultimate, with a passive signification.

5. The formation of the persons is more simple in the Praeter and Imperative, in the Future more complex. The following table exhibits the letters and syllables employed in forming the different persons.

Sing.	3. m.	3. f.	2. m.	2. f.	1. c.	Pl. 3. m.	3. f.	2. m.	2. f.	1. c.
Praeter.	—	ַת	—ְתּ	—ְתְּ	ֵת	—וּ	ָא	—תּוּן	—תֵּין	—ְנָא
Imperat.			—	—ִי				—וּ	—ָנָא	
Future	י—	ת—	ת—	ת—ִין	א—	י—וּן	י—ָן	ת—וּן	ת—ָן	נ—

6. When sufformatives are added which take the tone, (*a*) The vowels ַ, ֵ and ֻ (the latter only in the Fut. Peal) of the final syllable of the ground-form, are dropped, provided the sufformative commences with a vowel. Those which precede וּ and ָא of the 3d person plural Praeter, and the termination of the Imp., since these sufformatives do not take the tone, are retained.

(*b*) In the 3d pers. fem. and 1st pers. com. sing. Praet. in Peal and Ithpeel, where two consonants would, according to the above rule, come together without a vowel, Hhireq is introduced to facilitate pronunciation.

Note. The principal variations of the Chaldee, from the mode of forming the persons in Hebrew, are, that, in the former, the 2d p. sing. Praet. has, generally, no distinction of gender, while the 3d p. plur. has; and that the 3. plur. fem. Fut. takes י instead of ת for its preformative. The sufformatives of the Future (e. g. ךְ ַ) are capable of an easier explanation than in Hebrew.

§ 12. *Notes on the paradigm of the Regular Verbs.*

I. Generally.

1. Forms with ֵ are often written fully (ֵי) or even with ִ, e. g.

a. 1 sing. and 2. f. plur. Praeter; as שְׁמָעִית Gen. 3: 10. (שְׁמָעִית Pseudo-Jonathan,) עֲבַדְתִּין Ex. 1: 18. Ps. Jon.

b. Paël and Aphel; e. g. אַתְקֵין 2 K. 6: 23. מַלֵּילְתְּ Ps. 16: 2.

c. The Part. act. in Pe. e. g. נָחֵת Dan. 4: 10, 20. נָכִית Gen. 3: 15. Jeru. Targ. סָבַר Gen. 3: 9. Pseudo-Jon. should doubtless be read סָבַר.

d. The Participle Peil sometimes, though seldom appears in a contracted form; as תְּקִל Dan. 5: 27.

2. *Praeter.* The 2. p. sing. masc. sometimes as קְטַלְתָּא Prov. 23: 8. 2 Sam. 14: 13. The 1st pers. sing. m. sometimes appears in the form קְטָלִית, Gen. 3: 10, 13. Pseud. Jon.; or even like the 2d person; e. g. פַּקֵּידְתָּא, Gen. 3: 22. Pseud. Jon. The 3. p. pl. m. sometimes in the later Targums takes a paragogic ן; e. g. עֲבַדוּן Gen. 3: 7. שַׁבַּחוּן Ps. 148: 7. The fem. sometimes appears ending in ָן; as אֲמַרָן Ruth 1: 10. אֲמָרָן 1: 19.

3. *Future.* Instead of the formative י the Targum of Proverbs, in accordance with the Syriac, exhibits also נ; e. g. נְדִגוּל Prov. 16: 10, etc. Compare Dathe, *de ratione consensus version. Chald. et Syr. Prov.* Leipzig 1764. 4. pp. 16.—Instead of וּן, appears וּ as termination of the 3d p. pl. m. Ez. 4: 12. יְחַטּוּ.

4. *Infinitive.* The biblical Chaldee has ָה sometimes instead of ָא termination of all the Inf. excepting Peal. Dan. 2: 12, 14. Ez. 7: 14. Dan. 6: 4. In the Targums sometimes appears וּת (without suffixes) Esth. 1: 5. Ps. 102: 23. Sometimes the characteristic ending ָא is omitted; as 1 Sam. 26: 25. 30: 8. Paël, Aphel and the Passives have sometimes a מ prefixed to the Inf. e. g. מְהַלָּכָא Sol. S. 1: 7. מַבְאָשָׁא Deut. 32: 23. Jerusalem Targ. Forms like הֲלוֹכֵי Lev. 13: 7. Jon. אַתְהוֹלֵי Job 1: 13. אַקְסוֹמֵי Deut. 18: 10. Jer. T., with paragogic ֵי, are more rare.

5. *Passives.* In the later Targums, instead of אִת, occurs for the 1st. conj. נִת; e. g. נִתְמְסַר 1 Sam. 23: 7; and this agrees with the Rabbinical conj. Nithpaël. In the Inf. of all the conj. מִת; as מִתְנְקָמָא Ex. 21: 20. Jer. T. מִסְתַּכָּלָא Deut. 32: 1. Jer. T.

II. Notes on the several conjugations.

1. *Peal.* *a.* Some verbs, especially such as are intransitive, take ◌ֵ (◌ֵי) or ◌ִ (◌ִי) and a few ◌ֹו as the characteristic vowel of the Praeter; e.g. בְּאֵשׁ *to be evil,* טְאֵב *to be good,* יְתִב *to sit,* שְׁכִיב *to lie* (*recline*), תְּקִף *to be strong,* דְּמוּךְ *to sleep,* Gen. 2: 21. חֲרוֹב *to be dry.* These vowels remain in those persons where ◌ֵ is usually retained; e.g. שְׁאֵלַת Prov. 30: 7. שְׁאֵלְנָא Ez. 5: 9. סְלִקוּ 4: 12. חֲרוֹבוּ Jer. 49: 4. The 3d p. sing. fem. also retains its vowel; as בְּטֵלַת Ez. 4: 24. חֲרוֹבַת Ezek. 26: 2.—Such verbs in ◌ֵ or ◌ִ form the Imp. in ◌ַ, ◌ֵ or ◌ִ; as לְבַשׁ 1 K. 22: 30. אֱזֵל Gen. 22: 2. קְרַב Job 2: 5; the Future in ◌ַ, ◌ֵ or ◌ֹו; as תִּכְבַּשׁ Dan. 5: 16. תֵּתִיב Deut. 28: 30. יִתְקוֹף Gen. 31: 35. When two forms of the Future, as ◌ַ and ◌ֵ, or ◌ֵ and ◌ֹו coexist in the same verb, they have different significations; e.g. יִקְרַב Num. 1: 51. [who] *will approach,* (Future), יִקְרֵב Isa. 5: 19. *let* [it] *approach,* (Optative), etc. But verbs in ◌ֹו form the Fut. in ◌וּ; e.g. יִדְמוּךְ Ps. 121: 4.

b. The Infinitive, in the later Targums, has sometimes the termination ◌ָא; e.g. מִסְעֲדָא Ps. 118: 7. Sometimes it has the form מִקְטַל, Job 29: 6. Ruth 4: 6; less frequently like the Heb. קְטוֹל or קְטוֹל; e.g. Gen. 49: 6. Ruth 2: 1. Ps. 105: 14. (even with suff.), or as Inf. absol. קְטוֹלֵי Lev. 13: 7. Pseud. Jon.

c. The Imperative exhibits, in a few instances, the full orthography קְטוֹל, 2 Sam. 13: 20. Ps. 31: 24. It sometimes occurs with Holem in accordance with Hebrew analogy; as בְּחוֹן Ps. 26: 2; especially with suffixes; e.g. קְטוֹלְנִי 1 Sam. 20: 8.

2. *Ithpeel.* The last syllable sometimes takes ◌ִ (◌ִי); e.g. תִּשְׁתְּבִק Dan. 2: 44. comp. 2 K. 7: 4. Prov. 3: 5. Gen. 9: 7. אִתְיְהִיבוּ Eccl. 12: 11.—Preformative sometimes אֵת, Dan. 7: 15.

3. *Paël.* א preformative of 1. sing. Fut. has sometimes ◌ֱ; e.g. אֱבַסֵּר Isa. 42: 9. אֱסַלְּעֵם 63: 3.—As in Hebrew, Dagesh forte is sometimes omitted when the middle radical has Sheva. Heb. Gram. § 214. note 2.

4. *Ithpaal.* Final vowel sometimes ◌ֵ or ◌ִ; e.g. אִתְפַּטַּם Hos. 4: 11. אִתְהַפִּיךְ Ps. 105: 25 מִתְבַּיֵּן Gen. 3: 15. Jer. T. מְזוּמַּן Isa. 53: 5. is a Heb. Pual form.

5. *Aphel.* In the biblical Chaldee, and occasionally in the Targums ה appears, as the preformative of this conj. (הַקְטֵל), and even in the Fut. and Part. after the characteristic prefixes; e.g, הַרְגִּיזוּ Ez. 5: 12. הַכְרִזוּ Dan. 5: 29. יְהַשְׁפִּל 7: 24. תְּהַנְזִיק Ez. 4: 13. מְהַקְרְבִין 6: 10.—Hiphil sometimes takes the place of Aphel in the biblical Chaldee; e.g. הֶאֱחִיל Dan. 5: 20. 7: 22.

6. *Ittaphal.* For this conjugation, which indeed *elsewhere* is seldom found, the *biblical* Chaldee constantly exhibits *Hophal;* e. g. Ez. 4: 15. Dan. 4: 33. 7: 11. (with Qamets Hhateph *or Shureq).*

§ 13. *Personal inflection of the Participles.*

1. The Participles of all the conjugations, in order to supply the want of a Present tense, are, as in Hebrew, constructed with the separate Personal Pronouns of the first and second persons; e. g. קָטֵל אֲנָא *I kill.* Beside this mode, the Chaldee has one peculiar to itself, viz. to inflect the Participle by the addition of pronominal fragments, thus forming in fact a new tense. The two Participles Peal are, after this mode, inflected as follows.

	First Participle.		*Second Participle.*	
	Sing.	Plur.	Sing.	Plur.
2 m.	קָטֵלַת*	קָטְלִיתוּן	קְטִילַת	קְטִילִיתוּן
2 f.	קָטֵלַתִּי	קָטְלָתֵן	קְטִילַתִּי	קְטִילָתֵן
1 m.	קָטֵלְנָא	קָטְלִינָן	קְטִילְנָא	קְטִילִינָן
1 f.	קָטְלָאנָא	קָטְלָנָן	קְטִילָאנָא	קְטִילָנָן

2. In the biblical Chaldee a kind of passive preterite tense is in use, formed by appending the sufformatives of the Praeter to the Part. Peil. It takes the place of Ithpeel.

1. c.	2. f.	2. m.	3. f.	3. m.	
קְטִילֵת	קְטִילְתְּ	קְטִילְתְּ - תָּא	קְטִילַת	קְטִיל	Sing.
קְטִילְנָא	קְטִילְתֵּן	קְטִילְתּוּן	קְטִילָא	קְטִילוּ	Plur.

Comp. Dan. 5: 27, 28, 30. 7: 4, 6, 11. Ezra 5: 14. That these are not to be considered forms of Praeter Peal with ִ is plain, partly from their passive signification, and partly from the fact that other forms of the same are usually employed in the Praeter in an active sense.

* *Qātĕlăth,* not *qŏtlăth,* § 2. 9. a. The learner should bear in mind that a knowledge of forms alone can enable him to distinguish Qamets Hhateph from Qamets.

§ 14. *Unfrequent Conjugations and Quadriliterals.*

1. As in Hebrew, certain unfrequent conjugations occur some of which are confined to particular classes of irregular verbs.

a. Poel and *Ithpoal,* especially in verbs ע״ע; characteristics, same as in Hebrew; e. g. סוֹפֵק Hos. 13: 5, סוֹבֵר Num. 11: 12.

b. Polel and *Ithpolal,* in verbs ע״ו; e. g. רוֹמֵם Ps. 75: 8. Dan. 4: 34. אִתְרוֹמַם Dan. 5: 23. Ps. 107: 25.

c. Palpel, formed by repeating the first and third radicals, and *Ithpalpal;* e. g. בַּלְבֵּל Gen. 11: 9. טַמְטֵים, (from טוּם) Judg. 3: 22. דַּכְדֵּךְ (from דּוּךְ) Ps. 143: 3. Comp. §§ 19, 22.

d. Shaphel and *Ishtaphal;* e. g. שַׁכְלֵל Ez. 4: 12. Gen. 49: 10. אִשְׁתַּעְבַּד Gen. 49: 10. יִשְׁתַּכְלֵל Ez. 4: 13.

שֵׁיצִיא Ez. 6: 15. is Shaphel from יְצָא. Gen. 2: 2 without א, שֵׁיצִי; Passive אִשְׁתֵּיצִי *to procure the completion of a thing, to finish.*

2. *Quadriliteral verbs* follow usually the form of Paël; e. g. קַטְרֵג (Syr. ܩܛܪܓ i. q. κατηγορεῖν) Job 37: 20. סַרְבֵּל 20: 15. תַּרְגֵּם *to interpret.* The origin of these verbs is to be explained, for the most part, as in Hebrew. See Gesenius Lehrgeb. p. 861, seq.

Note. Altogether peculiar is the verb שֵׁיזִיב (שֵׁיזֵיב) Dan. 3: 28. *Fut.* יְשֵׁיזֵיב Isa. 53: 11. *Inf.* שֵׁיזָבָה Dan. 3: 15. *Part.* מְשֵׁיזִיב Dan. 6: 28. *Pass.* אִשְׁתֵּיזִיב Gen. 32: 30. Syr. ܫܘܙܒ. This Chaldee form should however be regarded rather as a kind of *Poel* than as a quadriliteral.

§ 15. *Verbs with Gutturals.*

1. The gutturals (א, ה, ח, ע, and to some extent also, ר) present the same peculiarities as in Hebrew. It will be sufficient therefore to give examples of the most important forms.

2. Verbs Pe guttural. *Peal*, Praet. עֲבַד f. עַבְדַת 1. c. עַבְדֵת, Imp. עֲבֵד, עֲבַדִי, Inf. מֶעְבַּד, מֶהֱדַר, Fut. יַחֲזוֹר, יֶעֱרֹק, Participles עָבֵד, עֲבִיד.—*Ithpeel*, אִתְעֲבֵד, אִתְעֲבַר.—*Paël*, Praet. עַבֵּד, Fut. יְעַבֵּד.—*Ithpaal*, אִתְעַבַּד.—*Aphel*, Praet. אַעְבֵד, אַחְסֵן, אַחֲרִיב, Fut. יְהַלֵּךְ, יַחְסֵן, Part. מַחְלֵף.

3. Verbs Ayin guttural. *Peal*, Praet. בְּחַן; Imp. בְּחַן; (בְּחוֹן); Inf. מִבְחַן; Fut. יִבְחַן; Part. בָּחֵן, בְּחִין.—*Ithpeel*, אִתְבְּחֵן, אִתְבְּחִין.—*Paël*, חַרֵּשׁ.—Aphel, אַבְחַן.

4. Verbs Lamedh guttural. *Peal*, Praet. שְׁכַח fem. שִׁכְחַת; Imp. שְׁכַח, שְׁכַחִי; Fut. יִשְׁכַּח, יִשְׁלַח (יִשְׁמוֹעַ); Part. שָׁכַח, שְׁכִיחַ.—*Ithpeel*, אִשְׁתְּכַח, fem. אִשְׁתְּכַחַת.—*Paël* Praet. שַׁכַּח, Fut. יְשַׁכַּח.—*Ithpaal*, אִשְׁתַּכַּח.—*Aphel*, אַשְׁכַּח, אַשְׁכִּיחַ, 1st. pers. אַשְׁכַּחַת.

Note 1. When the first radical of a verb Pe guttural happens to be א, this letter is frequently dropped in Ithpeel when it would be without a vowel (i.e. would have a composite Sheva), and by way of compensation, ת of the prefix takes Dagesh forte; e. g. אִתַּחַד instead of אִתְאֲחַד Num. 15: 13. 35: 33.

Note 2. Verbs Lamedh guttural have the Praet. 3. sing. fem. sometimes terminating in ַ ַ or ֶ ֶ (the latter only in verbs ל״ר) with the tone on the penult; e. g. אֲמַרַת Gen. 30: 16. אֲמֶרֶת Dan. 5: 10. דַּבֶּרֶת Gen. 16: 3.

Note 3. When the 1st. radical takes a comp. Sheva, verbs פ״א and פ״ה usually have ֱ, Dan. 2: 9. Sol. S. 5: 3.; verbs פ״ח and פ״ע, generally ֲ.

Note 4. Forms like הֶחֱסִין Dan. 7: 22. belong not to Aphel but to Hiphil, and are Hebraisms.

§ 16. *Regular Verbs with suffix Pronouns.*

1. Of the suffixes given above in the table, § 8, 2. those which begin with a vowel, are generally appended to verbal forms terminating in a consonant; and *vice versa*, those which begin with a consonant, to verbal forms terminating in a vowel. The Imperative and Participles

must be excepted, as they frequently take those suffixes (of the 1st pers. sing. and plur.) which have no union-vowel; as קְטָלְנִי, קְטָלְנָא.

2. The changes which verbs undergo in consequence of the accession of pronominal suffixes, respect chiefly the vowels, which are sometimes dropped, sometimes transposed. See Paradigm II.

(*a*) *Peal*, Praeter. Before suffixes which have a union-vowel the 3d pers. sing. masc. has the form קְטַל; as קַטְלָךְ *he killed thee*, קַטְלָנָא *he killed us*, קַטְלִנּוּן *he killed them* [*those men*]. Before כוֹן and כֵן the original form remains. The 3d pers. plur. becomes קַטְלוּ, (before כוֹן and כֵן, קַטְלוּן,) the 2d masc. קְטַלְתּוּ. The 2d pers. sing. remains unchanged though in a few cases we have for the fem. קְטַלְתִּי, Jer. 15: 10. The 1st pers. sing. takes the form קְטַלְתְּ, (rarely קְטַלְתִּי, as Num. 23: 11. Jer. 30: 14. or קְטֵילְתְּ Gen. 3: 22. Pseudo-Jon.) The 1st pers. plur. has the form קְטַלְןְ and takes suffixes for the most part with the union-vowel ָ; e. g. קְטַלְנָהִי *we killed him.*

(*b*) *Future.* The 3d fem., 2d masc., and 1st pers. sing. receive suffixes precisely like the 3d pers. masc. and that, for the most part, with Nun epenthetic. The 2d and 3d persons plural fem. take the *form* of the masculine, i. e. with suff. these forms are common. See Job 19: 15. Gen. 30: 13. Ex. 1: 16.

(*c*) *Imperative.* Forms with ֻ in the 2d. pers. plur. masc. throw this vowel back to the first radical before suffixes; e. g. אֲכֻלוּהִי Ex. 16: 25.

(*d*) The *Inf.* and *Part.* Peal, having the form of nouns, may take the suffixes either of verbs or of nouns; as מְקַטְלַנִי and מְקַטְלִי.

(*e*) In all those persons of *Paël* and *Aphel* which terminate in the third radical, ֵ is dropped before suffixes which have a union vowel. The same takes place, (on account of the tone being thrown forward,) in the forms קַטֵּלוּ, אַקְטֵלוּ. The 2d pers. sing. fem., the 2d pers. plur. masc., and the 1st pers. plur. in the Praeter receive suffixes as in Peal.

(*f*) The *Infinitives* of all the conjugations except Peal take before suffixes the termination וּת; e. g. קַטָּלוּתֵיהּ, אַקְטָלוּתֵיהּ. (Sometimes, though rarely, this ending appears out of the suffix state. Ps. 102: 32. Num. 9: 17. Est. 1: 5.)

Note 1. An epenthetic נ is frequently inserted between the verb and the suffix. This is most common in the Fut. and Imp.; rare in the Praet. (ex. Ps. 16: 7. Isa. 63: 9. Gen. 6: 2. Jud. 13: 23. 2 K. 20: 13); and still less frequent in the Inf. (Prov. 22: 21. Sol. S. 6: 11.)

Note 2. In the Targum on Prov. appears an epenthetic י; e.g. חַבְּקָיָה, תְּשַׂגְּבִנָךְ, 4: 6, 8.

§ 17. *Irregular Verbs generally.*

1. Of these there are, as in Hebrew, two general divisions, *defective* and *quiescent*. The irregularity generally respects but one letter. Verbs which exhibit irregularity in two of their radicals are called *doubly anomalous*, § 24.

2. The first general division comprehends two classes, viz. פ״ן, and ע״ע; the second, four, viz. פ״א, פ״י (פ״ו), ע״ו (ע״י), and ל״א. The last include also such verbs as in Hebrew belong to the class ל״ה.

Note. The division of irregular verbs into *defective* and *quiescent*, is not of special importance, and is neglected by the most recent grammarians.

§ 18. *Verbs Pe Nun.*

The irregularity in these verbs results from the same cause, and is almost throughout the same as in Hebrew.

1. The letter נ, where it would otherwise terminate a mixed syllable, is assimilated to the succeeding consonant; e.g. מַפַּק for מִנְפַּק.

2. In the Imper. Peal, where נ would regularly stand without a vowel in the beginning of a syllable, that letter is dropped; e. g. פֻּק for נְפֻק. Beside these, which are common to Hebrew,

3. Some forms have, usually, a different characteristic vowel from that of regular verbs: thus the Future is generally like יִפַּק or יִפּוֹק; Aphel אַפִּיק. In the Imp. the forms פּוֹק, פּוּק and פַּק are about equally common, though not ordinarily found in the same verb.

4. Ithpeel, Paël, and Ithpaal present no irregularity.

Note 1. From No. 1. there are many exceptions, chiefly in verbs which have a guttural for the second radical; e.g. יִנְהוֹם Isa. 5: 9. מַנְהִיר Prov. 29: 13. (But נְחַת is inflected according to the rule above; as Fut. יֵחוֹת [instead of יִחוֹת], Aphel אָחֵית). Also in some others; e. g. יִנְתֵּן Dan. 2: 16. תִּנְתֵּן Ez. 7: 20. מִנְזַק Ps. 91: 7. הַנְפֵּק Ez. 5: 14.

Note 2. The verb נְתַן takes ֵ in the Fut. as its characteristic vowel; e. g. אֶתֵּן Ex. 25: 16. תִּתֵּן Deut. 21: 8. Instead of this, the biblical Chaldee exhibits the full form; e. g. יִנְתִּנֻן Ez. 7: 20.—Once יִנְתֵּן Dan. 2: 16.

§ 19. *Verbs Ayin doubled.*

The anomalies of these verbs, which accord only in part with the same class in Hebrew, are particularly the following.

(*a*) The root is a monosyllable, with its vowel between the first and second radicals, in Peal (excepting the participles), and in Aphel; and so, either

(1) No trace of the doubling of the second radical remains; as is the case in Peal Praet. 3d pers. sing. masc., 2d masc. and fem., and in the 1st and 2d persons plur., in the Imp. masc. sing. and fem. plur., and more rarely in the 1st Part.; e. g. דַּק, דּוֹק, דַּקְתְּ; or

(2) It is indicated by Dagesh forte in the 2d radical in

those persons of the Praet. and Imp. Peal, the sufformatives of which commence with a vowel; as דַּקַּת, דַּקָּא, דַּקּוּ; or, finally

(3) It is compensated by Dagesh forte in the first radical in the Fut. and Inf. Peal, and throughout Aphel; as יִדּוֹק, אַדֵּק; or even sometimes, in Ithpeel, in ת of the preformative syllable אִת; e. g. אִתַּדַּק.

(*b*) Instead of *Paël* and *Ithpaal*, which are regularly formed, (see Dan. 4: 10. 7: 20. Ps. 35: 15. 42: 6.), *Palpel* and *Ithpalpal* are generally used; as דַּקְדֵּק, אִדַּקְדַּק, Job 9: 17. 30: 14. Isa. 21: 9.; or *Poel* and *Ithpoal*; e. g. Dan. 4: 15. Job 9: 6. מִתְרוֹפְפָן.

The Part. of Peal are usually regular. The second, or *Peil*, appears once in the form דְּקִיק Ex. 32: 20.

An example of Ithpeel regularly formed, is אִתְגְּזִיו Am. 7: 1. Jer. 50: 27.

§ 20. *Verbs Pe Yodh (Pe Vav).*

1. There are three classes of verbs which, in the ground form, have י for their first radical, viz. (1) Verbs originally פ״ו; (2) Verbs properly פ״י; and (3) Those in which the י is not treated as a quiescent, but is *assimilated* like the נ of verbs פ״ן.

2. Verbs originally פ״ו, which constitute the most numerous class,

(*a*) In the Imp. Peal, which is generally pronounced with ַ, drop the first radical e. g. דַּע for יְדַע, הַב for יְהַב;

(*b*) Retain it quiescent in ֵ, in consequence of which the last syllable takes ֵי or ִי as its characteristic vowel; e. g. יֵילֵד, יֵילִיף. In accordance with the remark § 6. c. (4), the quiescent י is, in these forms, frequently dropped; e. g. Prov. 11: 25. Ps. 104: 4. Job 3: 4.

(*c*) Resume their original ו, which quiesces in Hholem, throughout conjugation III.; e. g. יוֹסֵף, יוֹסִיף, אִתּוֹסַף; comp. הוּכַח *Hoph.* Job 33: 19.

Ithpeel and the whole of the 2d conj. are for the most part regular. In the latter, some verbs retain ו as their first radical; e. g. תְוַדְּעוּ Ps. 88: 13. אִתְוַכְּחָא Eccl. 9: 3. In Aphel forms with ה, after the praeformatives of the Fut. and Part., are not uncommon: e. g. תְּהוֹדַע Dan. 2: 5. 5: 17. Ps. 55: 14.

3. The first radical of verbs originally פ״י quiesces,

(*a*) In Fut. Pe, ordinarily in ִ : e. g. יִיקַר 2 Kings 1: 14. יִיבַשׁ Ps. 102: 12. But compare יִיטַב Isa. 7: 18.

(*b*) In Aphel, in ֵ ; e. g. יֵיטִיב Ps. 49: 19. Jer. 10: 5. Mic. 1: 8. But compare אַיְלִיל Zech. 11: 2.

The difference between these two classes of verbs is not, however, so great as to prevent their forms being frequently interchanged, especially in Aphel. Thus we have, at the same time, אֵיטִיב and אוֹטֵב Gen. 17: 16. אוֹבִיל and הֵבִיל, Ps. 66: 6. אַיְקַר and אוֹקַר. יְנַק, (in Heb. פ״י) becomes in Aphel אוֹנִיק.

4. A class of verbs פ״י assimilate their first radical to the following letter, in the Inf. and Fut. Peal, and in Aphel; so that they are in these forms entirely analogous to verbs פ״ן. To this class belong יְנַח, Aphel אַנִּיח; יְצַע, Aphel הַצִּיעַ, Deut. 34: 6. Jon.; יְקַד, Aphel אַקִּיד; also in some of their forms, יְדַע, יְתַב and יְכַל; e. g. *Inf.* מִדַּע Gen. 15: 13, מִתַּב Ps. 133: 1. מִכַּל Num. 13: 31. *Fut.* יִדַּע 1 Sam. 20: 30. (even יִנְדַּע Is. 4: 15. Dan. 2: 9.), also יֵידַע; יִתֵּב 2 Sam. 16: 18. יִכֵּל Ezek. 7: 19.

§ 21. *Verbs Pe Aleph* (*Quiescent*).

A few verbs פ״א are treated not only as gutturals, but at the same time as quiescents; viz.

(*a*) אֲמַר, אֲכַל, אֲתָא, אֲבַד. The א of these verbs, in the Future and Inf. Peal quiesces in ֵ ; e. g. יֵאכֻל, and sometimes is even exchanged for י; as יֵיבַד, מֵימַר. Throughout Aphel it becomes וֹ; as אוֹכֵל, אוֹבֵד. (אַיְכֵל Deut. 32: 13. is altogether peculiar.) An instance of *Hophal*, הוּבַד, occurs Dan. 7: 11.

(*b*) אֲבַד, אֲלַף and אֲסָא frequently take in the Fut. and Part. Paël, the contracted form מַאלֵּף, אַאלֵּף, in consequence of which א is frequently dropped.

(*c*) The א of some others is dropped in Ithpaal and compensated by Dagesh forte in ת of the prefix, which also receives the vowel which belonged to א; e. g. אִתַּגַּר for אִתְאַגַּר 1 Sam. 2: 5. Ezek. 47: 11.

§ 22. *Verbs Ayin Vav (Ayin Yodh.)*

The commutation of ו and י, in these verbs, is more abundant in Chaldee than in Hebrew. The following particulars are worthy of notice.

1. In the first conjugation (with the exception of the 1st Part. which has the form קָאֵם) and in the third, these verbs are monosyllabic throughout; as קָם, מְקָם, אֲקִים. The preformatives of the Fut. and Inf. of both conjugations generally have ְ, though in the later Targums, they are not unfrequently pointed with ָ, ַ or ֵ; e. g. Ruth 2. 17. Gen. 27: 4. Zech. 1: 16. Ps. 66: 19. The form יְהָךְ, Fut. Peal from הוּךְ, Ez. 5: 5. 6: 5., is entirely peculiar.

Note. The 2d Part. Peal sometimes like the Inf. קוּם, Dan. 6: 18.

2. In *Ithpeel*, the first radical is pronounced with ָ, and the ת of the preformative doubled, אִתְּקָם. In the later Targums occurs also the lengthened form אִיתְּקָם Ex. 40: 17. Hhireq something takes the place of Qamets; e. g. אִתְּקִים Jer. 33: 22. Gen. 38: 26. Jer. T. Dan. 4: 9.

3. *Paël* and *Ithpaal* are regularly inflected from the ground-forms קַיֵּם and אִתְקַיַּם. Many verbs, however, substitute for these conjugations *Polel* קוֹמֵם or *Palpel* קַמְקֵם.

4. Aphel has occasionally the form of verbs פ״ו; e. g. אוֹקִים Ps. 78: 13. Gen. 18: 16. Jon. אוֹדִיק Ps. 14: 2. See 1, of this section.

5. The following verbs are inflected as ע״י;

(*a*) רִים, מִית, סִיב, שִׂים, and זִיק, in *Peal;* thus סִיב, סֵיבַת, סֵיבִית, etc. Gen. 27: 1. Prov. 23: 22. 1 Sam. 12: 2; Imp. שִׂים, שִׂימִי, Ez. 4: 41; Fut. יְזִיק Deut. 15: 6.

(*b*.) בִּין in *Ithpeel*, fully, אִתְבְּיַן, or contracted, אִתְבָּן, Job 28: 23. 11: 12. 37: 14. Ps. 73: 17.

Note. Those verbs which have ו *moveable* for their middle radical, (as דְּוַל, חֲוַר, כְּוָא etc.), do not belong here, but are regular. The number of such verbs is greater in Chaldee than in Hebrew. Some verbs with the same radicals exist in both forms, and in that case have different significations; חוּר *to look at*, חֲוַר *to be wise;* שׁוּחַ *to sink down*, שְׁוַח *to sprout.*

§ 23. *Verbs Lamedh Aleph.*

This class includes all those verbs which are comprehended in Heb. under the two classes ל״ה (including verbs originally ל״ו and ל״י,) and ל״א, the difference between the two classes being entirely lost in Chaldee. Rarely, (and almost exclusively in the biblical Chaldee), the radical form of these verbs terminates in ָה; e. g. Dan. 2: 16. 4: 8. 6: 3. Num. 5: 26. Their chief anomalies are the following.

1. In those forms which terminate in the 3d radical,

(*a*) In Peal Praeter, and Inf., as well as in the Fut. Imp. and 1st Part. of all the conjugations, that radical is usually א; as גְּלָא, גָּלֵא, יִגְלֵא, יַגְלֵא;

(*b*) In the Praet. and 2d Part. of the other conjugations and in the Imp. Peal, י; as גְּלִי, גַּלִּי, אִתְגְּלִי, מְגַלִּי.

Note. The *Inf.* Peal sometimes has י; e. g. מִמְנֵי Gen. 1: 14. מִבְכֵּי Is. 22: 12. So the 1st Part.; e. g. אָתֵי Sol. S. 1: 3. Prov. 17: 21. More frequently י appears in the Fut. and Imp. Gen. 3: 18. Jer. T. Job 9: 3. Is. 41: 19, etc.

2. This א quiesces in the Praeter Peal in ָ, in the Inf., Fut. and Part. in ֵ; the י in the Praeter of Ithpeel and Aphel usually in ִ, in the Imp. and Part. in ֵ; in the passive Part. of Pael and Aphel only, is י *moveable*; מְגַלַּי, מַגְלַי.

Note. For examples of the Praet. Peal with ֵי see Gen. 2: 18. Jon. Deut. 30: 9; of the Praet. Aphel with ֵי, Ps. 78: 11. 2 K. 8: 8; of the Futures with ִי Is. 30: 26. Jer. 51: 8.

3. In the course of inflection the 3d radical is

(*a*) *Dropped*, before the sufformative ַת of 3d fem. sing. Praeter Peal, before ָאה [for ָא] of the 3d fem. plur., before וּן and ִין in the Fut. of all the conjugations; before the sufformatives of the Imp. (in which וֹ generally occurs instead of וּ); and in the 3d pers. plur. masc. Praet. Peal before וֹ, which, in these verbs, takes the place of the regular וּ; e. g. גְּלַת, גְּלָאָה, גְּלוֹ, תִּגְלִין, יִגְלוּן;

(*b*) *Exchanged*, for י *moveable*, before the sufformatives ַת and ָא, 3d fem. sing. and plur. Praeter of all the conjugations except Peal, also before ָן of the 2d and 3d pers. fem. plur. Fut.; e. g. גַּלִּיַת, אַגְלִיַת, יְגַלְּיָן; for י *quiescent*, (quiescing sometimes in ֵ, sometimes in ִ) before all the sufformatives which begin with נ or ת, and before ו of the 3d plur. Praeter (which is here moveable) in all the conjugations except Peal; e. g. גְּלֵית, גַּלִּיתוּן, גַּלִּיו, גְּלֵינָא.

Notes on the Paradigm of verbs לא.

1. *Praeter*. The 3d per. sing. fem. Peal sometimes appears with the full orthography; as מְלָאת, Dan. 2: 35. Sometimes it follows the analogy of the other conjs.; thus כְּהִיַת Job 17: 7. (or like צְדִיאַת Is. 1: 7. or גְּלַת Dan. 2: 35. 4: 19). The 2d per. sing. m. is sometimes written *fully*, terminating in ָא. The 3d per. pl. m. follows, in some copies, the Hebrew form; as קְרוּ Lam. 1: 3. Sol. S. 3: 1. גְּלוּ Num. 26:

64, or the analogy of the other conjs.; as רְמִיו Dan. 3: 21. The 3d per. pl. f. occurs in the form גְּלָן Deut. 2: 11, or גְּלָאן Ruth 4: 17. Finally a few instances occur of the Praet. Pe. with א prosthetic; e. g. אִבְרִי Prov. 20: 12. אִשְׁתִּיו Dan. 5: 4. In the other conjugations the 3d per. pl. instead of ־יו sometimes takes ־יאוּ; Ezek. 23: 10. Is. 11: 4. Jer. 6: 14.

2. *Future.* The 3d per. m. sing. terminates indifferently in ־ֵי or ־ֵא. It sometimes appears even with Qamets; e. g. יִתְרְבָא Is. 53: 2. יִתְרַבָּא Zech. 6: 12, (according to Buxtorf.) The 3d per. pl. sometimes takes the termination וּן instead of וֹן. Comp. Dan. 7: 26. Is. 65: 23. Ex. 22: 31.

3. *Imperative.* The 2d f. sing. ends sometimes in ־ָא; as Gen. 19: 32. The form הֲוָיָא, Gen. 24: 60, is anomalous.

4. *Infinitive.* In Peal it sometimes takes a paragogic א; e. g. מִבְצְיָא Prov. 25: 17. Esth. 5: 14. Ez. 5: 9. The regular form is employed as Inf. *absolute* Is. 61: 10. Am. 5: 5. Gen. 26: 28. The Inff. of the other conjugations, in the biblical Chaldee, terminate in ־ָיָה; e. g. Dan. 2: 10. 5: 2. 6: 8., more rarely, in the Targums in וּיֵי; e. g. אִשְׁתְּעוֹיֵי Num. 12: 8. Jon.

For the Participles of verbs ל״א, see below § 34.

Note. *Apocopate Futures and Imperatives* are less frequent in Chaldee than in Hebrew. The following are examples.

Fut. apoc. תִּשְׁתְּ Hab. 2: 16. יְהֵי (יְהוּ Eccl. 11: 3. like the Heb. יִשְׁתַּחוּ), תְּהֵי, תְּהוֹן Ex. 22: 31. from הֲוָא, (elsewhere fully, יֶהֱוֵא, תֶּהֱוֵא Gen. 17: 4. 24: 14.); יְהֵי, תְּהֵי, אֶתֵי, תְּהוֹן, מֶחֱא, from חֲיָא, Deut. 4: 1. Prov. 15: 27. Gen. 20: 7. 2 K. 1: 2. 8: 10. These forms have generally an optative signification.

Imp. apoc. אֶשְׁתְּ, with א prosth., Gen. 24: 14. Pael, שַׁוּ Gen. 44: 1. חֲוּ Gen. 37: 16. Aphel, אַחֵי.

An *apocopate participle,* Aphel, is מַחֵי instead of מַחְיֵי Deut. 32: 39.

§ 24. *Verbs doubly anomalous.*

1. פ״ן and ל״א (ל״ה). These unite the irregularities of both classes; e. g. נְשָׂא, Aphel, אַשִּׂי.

2. פ״א and ל״א. E. g. אֲתָא, אֲבָא, אֲזָא, אֲסָא. *Peal* Fut. יֵיבֵי Deut. 29: 20. יֵיתֵי Gen. 33: 14. Inf. מֵזָא (מֵיזָא) Dan. 3: 19. מֵתֵי Dan. 3: 2.—*Ithpeel,* אִתְּסִי Lev. 13: 18. Fut. יִתֵּיתֵי Lev. 13: 2.—*Paël,* אַסִּי, Part. מַסִּי 2 Kings

20: 5. *Ithpaal* אִתְּסִּי 2 Kings 5: 13. *Aphel*, אַיְתִי Gen. 4: 4. Part. מֵיְתֵי Gen. 6: 17. Imp. Peal in one case, by Aphaeresis, תִּיוּ (Lond. ed. אֱתוֹ) *venite*, Prov. 9: 5. Elsewhere אֱתוֹ, Dan. 3: 26.

3. פ״י and ל״א. E. g. יְדָא (יְדָה), יְחָא, יְמָא. *Peal*, Fut. יִמֵּי Ps. 50: 16. *Aphel*, אוֹדֵי Ps. 75: 2. Inf. אוֹחָאָה Ex. 12: 33. Part. מוֹדֵי Prov. 28: 13. Imp. אוֹחִי Gen. 19: 22. אוֹדוּ Judg. 5: 2.

Note. Those verbs ל״א which have ו for their middle radical are regular, so far as ו is concerned, i. e. the ו is always a consonant; as דְּוָא, חֲוָא.

§ 25. *Defective verbs and mixed forms.*

1. But few verbs actually exhibit all, or nearly all, the moods and tenses. So far as this deficiency is occasioned by the fewness of those remains of the Chaldee which have reached our time, it does not belong to a grammatical treatise. Those verbs only must be noticed here which, though cases frequently occur where certain forms would naturally be employed, constantly supply their places by forms borrowed from different themes. The following are examples;

יְהַב and נְתַן, *to give*, the former occurring in Peal Praet. and Imp. and in Ithpeel; the latter chiefly in Peal Fut. and Inf.—סְלֵק and נְסַק *to ascend*, the former being used in Praet. Peal, in Paël, and the Passives of the first and second conjugations; the latter in the Inf. and Imp. Peal, and in Aphel. Deut. 9: 9. 10: 1. 2 Kings 17: 4.—שְׁתָא and שְׁקָא *to drink;* שְׁתָא in Peal, שְׁקָא in Aphel.—הֲלַךְ and הוּךְ *to go;* the former chiefly in Paël, the latter in Inf. and Fut. Peal.

An example of double inflection in the same word is יְדַע. The

Future is commonly יִדַּע like verbs פ״ן. The 1st per. sing. only follows the analogy of verbs פ״י, אֵדַע Ps. 39: 5. 101: 4. though אִנְדַּע also occurs, Dan. 2: 9.

2. The following, which have been called *mixed forms*, are improperly so designated. אֶתְכְּרִיַּת Dan. 7: 15. and אֶשְׁתּוֹמַם Dan. 4: 16. are but Syriac pointings of the Praeter; and the Future 1st sing. אִתְפְּרַע Jud. 15: 7. (Ven. ed.) for אֶתְפְּרַע is not destitute of all analogy; comp. in Hebrew אִדָּרֵשׁ, Gesenius Lehrgeb. p. 312. יֵימָן Hos. 4: 2. can hardly be called a mixture of Fut. and Part.; for, (as the Future of this verb has the form יֵימֵי), יֵימָן may be considered 3d plur. fem. analogous with תְּצַלָּן Jer. 3: 19.

§ 26. *Irregular verbs with suffixes.*

1. The forms of *most* irregular verbs before suffixes do not differ essentially from those of the regular verbs; and, so far as verbs פ״ן, ע״ע, ע״ו, and פ״י are concerned, may be learned from § 16. The following examples will illustrate this remark;

(*a*) פ״ן, Peal; נִגְדְּנוּן Judg. 20: 32. יִטְּלוּנָךְ Ps. 91: 12. תִּנְטְלִיךְ Ps. 28: 3.—Aphel; אַפְּקִנּוּן Ex. 32: 12. אַפֵּקְתַּנִי Job 10: 18. אַפֵּקְתּוּנָא Num. 20: 5.

(*b*) ע״ע, Peal; יִבְזוּנוּן Jer. 20: 5.—Aphel; תַּדִּקִנַּהּ with epenthetic נ, Dan. 7: 23. אַמֵּכְתָּנָא Ps. 44: 20. הַעֵלְנִי Dan. 2: 24. אַעֲלְתַּהּ Jud. 19: 3.

(*c*) ע״ו, Peal; שָׂמוּהִי Gen. 50: 26. שָׂמֵהּ Ez. 5: 14. תְּדוּשִׁנַּהּ Dan. 7: 23.—Paël; קַוְּמִנַּהּ Ps. 105: 10.—Aphel; אֲקִימֵהּ Dan. 3: 2. יְקִימִנַּנָא Hos. 6: 2. חֲתִיבוּנָא Ez. 5: 11.

(*d*) פ״י, Peal; יְדַעֲךְ Ez. 28: 19. יְדַעְתֵּהּ Deut. 22: 2.—

Aphel, אֲהוֹדְעִנֵּהּ Dan. 5: 7. הוֹדַעְתַּנִי Dan. 2: 13. לְהוֹדָעֻתַנִי Dan. 2: 26.

2. The forms of verbs ל״א before suffixes differ more widely from those of the regular verbs. Thus

(*a*) א and י final *quiescent* are commonly dropped before suffixes in the Praeter and Future; while the former takes suffixes with the union vowel ַ or ָ, and the latter with נ epenthetic; e. g. חֲזַנִי *he saw me*, 2 Sam. 1: 7. חֲזָהִי *he saw him*, Jud. 19: 3. תִּלְנוּן Is. 42: 5. יֶחֱזִנֵּהּ Lev. 13: 21. יֶחֱזִנַּנִי Ex. 33: 20. Sometimes they are retained; e. g. בְּרָאַנִי Prov. 8: 22. חֲזָאָהּ Gen. 38: 15. Aph. אַחֲזִיָךְ Deut. 4: 36. אַסְעִיָךְ Obad. 3. אַסְעַיְנִי Gen. 3: 13. Pseudo-Jon.

(*b*) י final quiescent in the Imp. of all the conjugations is retained; e. g. רְמִיהִי Ex. 4: 3. אַחֲזִינָא Ex. 33: 18. (But Jer. 36: 15, קְרָהָא for קְרִיהָא).

(*c*) The וֹ of the 3d pers. plur. Praet. Peal, and of the Imp. is generally changed into וּ; ־יו into יוּ; e. g. רְמוּנִי Jon. 1: 12. חֲזוּהָא Lam. 1: 7.

(*d*) The persons of the Praeter in ־ִית and ־ֵית remain unchanged; e. g. רְמִיתַנִי Jon. 2: 4.

(*e*) ־ַת of the 3d pers. sing. fem. Praet. is changed into ־ַית; e. g. אַסְעִיָתְנוּן Hos. 4: 12.

On the Inf. Peal and the Participles, see below § 35.

CHAPTER IV.

NOUNS.

§ 27. *Derivation of Nouns.*

1. Nouns, in Chaldee as in Hebrew, are either *primitive* or *derivative.* The former are, for the most part, the same as in Hebrew, and are regarded as primitive for similar reasons. Comp. Gesenius Lehrgeb. p. 478. seq. Heb. Gram. § 316. The derivatives, constituting the great majority of nouns, are formed either from verbs, (which is generally the fact), and these are termed *verbal;* or from other nouns, and then they are called *denominative.*

2. Verbals derived from the *Infinitive* are generally *abstract* in signification, i. e. they express the action, and have the forms קְטַל, קְטֵל, קְטֶל, קֹטֶל, קְטָל, קְטֵיל, קְטִיל, קְטוֹל, קְטוּל, מִקְטַל, etc.; those derived from *Participles* are generally *concrete*, i. e. express the actor, and have the forms קָטֵל, קָטַל, קַטָּל, קְטִיל, קְטֵיל, קְטוּל, etc.

3. Denominatives are generally formed by adding the termination ־ָי (־ִי), fem. ־ָאָה (־ִית); or ־ָן. They are generally adjectives, especially ordinal numerals, or patronymic or gentile nouns; e. g. נָכְרַי *a foreigner*, מִצְרַי *an Egyptian*, סַרְבָּן *a rebel.* Many feminine nouns in ־ִית and וּת are also denominative; e. g. מַלְכוּת *a kingdom*, from מֶלֶךְ *a king;* אַלְמָנוּת *widowhood*, from אַלְמָן *a widow;* שְׁרְשִׁית *a rooting out, extirpation*, from שֹׁרֶשׁ *a root.*

§ 28. *Gender and number of nouns.*

1. The genders are two, masculine and feminine. The latter generally terminate in ־ָא (־ָה), וּ (וּת), ־ִי (־ִית), or וֹת. It should be noticed however that ־ָא is also the

termination of the emphatic state in masculines. Consequently, in ascertaining the gender of nouns, the analogy of the other dialects and the sense are more certain guides than the mere form of a noun.

Note 1. The termination ָה is generally to be considered a Hebraism. It is regular in Chaldee, only in feminines derived from masculines in ַי; as קַדְמָאָה fem. from קַדְמַי.

Note 2. There are a considerable number of feminine nouns with masculine forms, mostly the same as in Hebrew; e. g. אֶבֶן *a stone,* אֹרַח *a path,* אֲרַע *earth,* אוּדֶן *an ear,* חֶרֶב *a sword.* Some are *common;* e. g. אָת *a mark,* אֶשָּׁא *fire,* גוּפְנָא *a vine,* and the numerals from 20 to 100.

2. The numbers are two, singular and plural. The few dual forms which occur are to be regarded as Hebraisms. They occur only in the biblical Chaldee, terminating in the absolute state, in ַיִן. See Dan. 2: 34. 7: 4. The dual in the other states cannot be distinguished from the plural. Compare Dan. 2: 33, 41. 7: 7. In the Targums the *double members*, etc. are expressed by the plural, and where the number *two* is required, תְּרֵין is inserted. Plurals masculine end in ִין, plurals feminine in ָן.

To most masculine nouns, viz. to those which terminate in a radical letter, the termination ִין is directly appended; e. g. טוּר *a rock,* pl. טוּרִין. But those which terminate in ֵא derived from verbs לא, take ַיִן; those in ַי or ַאי take ָאִין. Feminines in ָא change this ending directly into ָן; those in וּת and ִית change these terminations into וָן and יָן; e. g. מַלְכוּת, מַשְׁרִית, plural מַלְכְּוָן, מַשְׁרְיָן; and finally, those in ָאָה from masculines in ַי form the plural in ָיָן; e. g. קַדְמָאָה plur. קַדְמָיָן.

As in Hebrew, there are also in Chaldee many nouns having the form of masculines in the sing. but of feminines in the pl., and *vice versa;* e. g. אֲרַע, אַרְעָן; אַמָּה, אַמִּין; מִלָּא, מִלִּין; תֵּבָא, תֵּבִין; שְׁנָא, שְׁנִין.

In some nouns both terminations are in use, even in the same Targum; e. g. אִמָּא, pl. אִמִּין and אִמְּהָן; נְהַר, pl. נַהֲרִין and נַהֲרְוָן, (as if from נַהֲרוּת); יוֹם, pl. יוֹמִין and יוֹמָן, etc. Sometimes the forms with different endings have different significations; e. g. from קָל *a voice,* קָלִין *thunders,* Ex. 9: 23., קָלָן *voices,* Ps. 93: 4. These examples should be distinguished from *epicene* nouns, or those which express both males and females, such as סוּס, pl. סוּסִין and סוּסְוָן.

Sometimes feminines plural take an additional plural ending. So in Hebrew and Arabic; comp. Heb. Gram. § 327. 5.

Some nouns occur only in the plural; as חַיִּין *life,* שְׁמַיָּא *heaven;* especially those which designate the different ages of life; as עוּלֵמִין *youth,* though some of these occur in the singular, with the termination וּת. Others occur in the singular only; e. g. the names of the metals, דְּהַב *gold,* פַּרְזֶל *iron,* כְּסַף *silver.* But כַּסְפִּין occurs in the sense of *pieces of silver,* Gen. 42: 25.

§ 29. *States of Nouns.*

1. Besides the *absolute* and *construct,* which occur in Hebrew, nouns in Chaldee have also the *emphatic* state, in which they originally corresponded, in sense, to nouns in Hebrew with the article.* It has however come into use, in many cases, where the sense does not require the definite article. In Syriac, this liberty has been much more extensively taken.

Note. The *indefinite* article is expressed, either simply by the absolute state, or by the numeral חַד *one;* e. g. Dan. 2: 31. 6: 18. Ez. 4: 8.

2. *Construct State.* Characteristic terminations.

a. Masculines plural change ־ִין into ־ֵי. The termination of the construct state of masc. nouns in the sing. does not differ from that of the absolute state.

b. Feminines in ־ָא (־ָה) change these endings into ־ַת in the sing., into ־ָת in the plur. const. Feminines in וּ and ־ִי resume their original ת in the const. sing., and in the plur. change וָן and יָן into וָת and יָת.

3. *The emphatic state* is characterised, in both genders and both numbers, by the ending ־ָא. (Masculines in ־ִי, which take ־ָה in the emphatic state, constitute the only exception).

a. To masculines singular (except such as terminate in ־ֵא or ־ִי), this termination is directly added; e. g. סוּס *a horse,* סוּסָא *the horse;* masculines in ־ֵא substitute the letter י for their final syllable, and those which end in ־ִי change this ending into ־ָאָה; e. g. גְּלֵא, גַּלְיָא; קַדְמַי, קַדְמָאָה.

b. Feminines in ־ָא change א in the emph. sing. into ת; e. g. מַלְכָּא,

* So in Danish, *Landene,* the countries, from *Lande,* countries. Rask Danish Grammar, p. 14. Also in Albanian, *Gour,* stone; *Gouri,* the stone. Malte Brun Univ. Geog. vol. VI. p. 201.

emph. מַלְכְּתָא : those in ־ָאָה change this ending into ־ָית ; e. g. קַדְמָאָה, emph. קַדְמָיְתָא, finally those in וּ and ־ִי appear in the emph. state with their original full endings וּת and ־ִית ; e. g. מַלְכוּתָא.

c. In the plural, the masc. endings ־ִין and ־ַיִן are changed into ־ַיָּא ; as מַלְכַּיָּא, ־ָאִין (from sing. ־ַי) becomes ־ָאֵי ; as קַדְמָאִין, emph. קַדְמָאֵי.

d. In feminines plur., the emphatic state is formed by adding ־ָא to the construct ; e. g. מְדִינָתָא, מַלְכְּוָתָא, גַּלְיָתָא. But such as terminate in the sing. in ־ָאָה (from masculines in ־ַי) resume here their original י ; e. g. קַדְמָיָתָא from קַדְמָאָה.

4. Before suffixes [*in the suffix state*], nouns exhibit the following modifications.

a. Derivative masc. nouns in ־ַי change this ending into ־ָא before suff. ; as קַדְמָאֵהּ from קַדְמַי ; those in ־ֵא, (from verbs לא) change this termination into י moveable ; as גַּלְיֵהּ from גַּלֵּא.

b. All masc. plur. nouns drop the ending ־ִין (־ַיִן) and then take the suff. of nouns plural.

c. Feminines in ־ָא change א into ת in the sing. ; as מַלְכְּתֵהּ from מַלְכָּא ; those in וּ and ־ִי take the construct form before suffixes ; as מַלְכוּתֵהּ ; those in יָא (*radical*) change this ending to ־ִית ; and those in ־ָאָה (from masc. in ־ַי) resume their original י ; e. g. קַדְמָיְתֵהּ.

d. In the fem. pl., suffixes are appended to the construct state ; e. g. מַלְכְּוָתְהוֹן, מְדִינָתְהוֹן.

§ 30. *Declension of Nouns.*

Since no vowels are *dropped*, except those of the final syllable of ground forms, (comp. § 7. *c.*), and since changes of any kind are less frequent than in Hebrew, (the first vowel of the ground form remaining throughout invariable, except in monosyllables and segholate forms), fewer modes of declension would naturally be expected, than appear in Hebrew. Accordingly we reckon in Chaldee *nine* declensions, six of masculine, and three of feminine nouns.

§ 31. *First Declension.*

The first declension includes all nouns which have all their vowels immutable. It comprehends,

(*a*) Nouns which have ֵי, ִי, וֹ or וּ before their final consonant; as נוּן *a fish*, יוֹם *a day*, רֵישׁ *a head*, קָרִיב *near*.

In a few nouns which would seem to belong to (*a*), the quiescents are treated as *fulcra*. Such belong to Dec. IV. e.g. אִיפַּר Num. 25: 15. Pseudo-Jon. instead of אֲמֵר.

(*b*) Nouns which have ָ in their final syllable; as טָב *good*, גַּנָּב *a thief*.

Note 1. Nouns with ָ in the ultimate are chiefly of six classes.

(1) Nouns derived from verbs ע״וֹ; e. g. טָב, קָל, (Heb. קוֹל, טוֹב);

(2) Nouns of the form כְּתָב, שְׁלָם, (Heb. שָׁלוֹם);

(3) Nouns of the form קַטָּל, (Arabic قَتَّال, Heb. with ָ *impure*);

(4) Nouns like קְטָל, (Heb. with ָ *pure*), and קִיטָל;

(5) Nouns which have the formative ending ָן; as קָרְבָּן (Arab. قُرْبَان); and

(6) Nouns of the form קוֹטָל; as אוֹצָר, עוֹבָד.

The first three of these classes retain ָ in all the inflections, and consequently belong regularly to Dec. I.

Nouns of the fourth, fifth, and sixth classes sometimes take ַ instead of ָ in the construct sing., and before the suff. כוֹן and הוֹן. Elsewhere the ָ is retained. The punctuation of these nouns is however variable; and as they present no other irregularity, and are not very numerous, they may better be regarded as exceptions from Dec. I. than as forming a separate declension.

Note 2. There are also a few nouns, (principally of the form קָטוֹל), having Qamets in the penultimate, which are sometimes varied according to the first declension, but sometimes drop their penultimate vowel, out of the absol. sing.

§ 32. *Second declension.*

The second declension includes nouns with final ַ or ֵ, either monosyllabic, or having the preceding vowels immutable; as יַד, שֵׁם, עָלַם, מִסְפַּר. This ַ or ֵ is *drop-*

ped before pronominal suffixes or formative syllables, beginning with a vowel.

Note 1. Form with a guttural מֶעֱבַד, with suffix מֶעְבְּדֵהּ Job 28: 26.

Note 2. Forms like קַטְלִין (ָ shortened into ַ) from קָטֵל, 1st part. Peal, e. g. חַכְמִין Gen. 3: 5. etc. are to be set down to the account of irregular punctuation. Analogy requires קָטְלִין.

Note 3. In this declension may be reckoned פַּרְזֶל, emph. פַּרְזְלָא, etc. as if from פַּרְזֵל.

Note 4. Before כּוֹן and הוֹן, monosyllables, as in Hebrew, take ַ, ֶ, or ֵ; e. g. דְּמְהוֹן Zeph. 1: 17. יֶדְכוֹן Isaiah 1: 15.

The form יְבֵשִׁין from יָבֵשׁ Ezek. 27: 2. is peculiar.

§ 33. *Third Declension.*

This declension corresponds with the sixth in Hebrew according to Prof. Stuart's arrangement, and includes all nouns which correspond to the Segholate forms in Hebrew. They may be written in Chaldee, as in Hebrew, either with two vowels, the second of which is always considered a furtive vowel; as מֶלֶךְ, חֵלֶם (these forms almost exclusively in the biblical Chaldee), בַּיִת, (קֹדֶשׁ); or with only one vowel, which belongs between the last two consonants; as מְלֵךְ, סְפַר. They are inflected, for the most part, as in Hebrew. But,

a. In the Plural absol. the forms מְלֵךְ and סְפַר become, as they do in most other inflections, מַלְךְ and סִפְר.

b. The form קֹדֶשׁ sometimes follows the analogy of Hebrew; as תָּקְפָּא Dan. 2: 37; sometimes takes ֵ; as כֵּתְלַיָּא Ez. 5: 8. Very rarely, Hholem is retained; as שׁוֹרְשׁוֹהִי, Isa. 53: 2.

c. In a few cases the י of the form בַּיִת remains moveable in its inflections; e. g. בַּיְתָא Ez. 5: 3. עַיְנֵהּ Sol. S. 4: 8.

d. Nouns of the forms מְלֵךְ and סְפַר in the course of inflection, generally take ַ or ִ under their first radical, according to the paradigm. עֶדֶר, חֵלֶם, נֶגֶד, חֵזֵו and some others take ֶ. Comp. Dan. 4: 6. 5: 12. Gen. 32: 16. Isa. 53: 2. Nouns having gutturals for their first or second radical, naturally take ַ; as טְעֵם, טַעֲמָא; עֲבֵד, עַבְדָּא.

e. Participles Ithpeel, with a few nouns, not properly Segholates, follow the analogy of this declension; e..g. מִתְקְטֵל, inflected precisely like מְלֵךְ.

§ 34. *Fourth Declension.*

The fourth declension includes all nouns which double the final consonant when they receive accession. They are mostly monosyllables derived from verbs ע״ע. The long vowels ֵ, ֹ and (for the most part) ִ are exchanged in the course of inflection for the corresponding short vowels. In some nouns ַ becomes ִ; as פַּת, פִּתָּא; צַד, צִדָּא Ex. 19: 23. גַּלְגַּל, גַּלְגִּלִּין Dan. 7: 9.

כֹּל has in the *emph. st.* כֹּלָּא etc. with the tone on the penultimate; but with suff. which draw the tone forward, כָּלְּהוֹן Dan. 2: 38. 7: 19.

§ 35. *Fifth Declension.*

The fifth declension includes nouns, participles, and infinitives, derived from verbs ל״א and terminating in ֵא, ֵי, ַי or ִי; as גְּלָא, גְּלֵא, בְּכִי, מְגַלֵּי, מִתְגְּלֵי. The י generally appears, in the course of declension, as the third radical, displacing the substituted א in forms like גְּלֵא. The termination ַיִן of the plural absolute is sometimes contracted into ָן. More rarely it follows the Hebrew analogy, and terminates in ִין; as Job 1: 13. Lam. 1: 3. Sometimes, perhaps by mistake of transcribers, it is pointed ָיָן; as שָׁנְיָן Dan. 7: 3. מַחְיָן Gen. 3: 15. Jeru. Targum, where the connexion decides that these forms are masculine. In the const. and emph. plural, no trace of the radical י remains.

Note 1. *Peculiar forms of this declension.* עֲדִי Pl. with suff. עֲדֵיהוֹן Is. 10: 2.—עֲנִי Plur. עֲנִיֵּי Lev. 19: 10.—נְקִי Pl. נְקִיָּן Deut. 6: 3. Jer. Targ.—רְבֵי Pl. רְבַיָּא Ruth 2: 21.

Note 2. Infinitives Peal of verbs ל״א are sometimes regularly inflected in this declension. Comp. Dan. 4: 23. 2 Sam. 13: 6. Ez. 5: 9. But sometimes the א is dropped; as מִבְעָךְ 1 K. 18: 16. מֶחֱזָךְ 2 Sam. 13: 5. מֶחֱזֵיכוֹן Josh. 3: 3. מִבְכָּה Gen. 23: 2.

§ 36. *Sixth declension.*

Here belong the derivative nouns terminating in the formative syllable ־ַי (־ָאי), compare § 27. 3. They are mostly *gentile* or *patronymic nouns*, or *ordinal numerals.*

a. These nouns, when they receive accession, change their final י into א, which is likewise moveable, and commences a new syllable. As a consequence, ַ is here changed into ָ.

b. The plur. emph. terminates in ־ֵי, agreeing in form with the construct, as has been remarked above § 29. 3. c.

Exc. from *b.* כַּשְׂדָּיֵא Dan. 2: 5. תִּפְתָּיֵא Dan. 3: 2, 3. יְהוּדָיֵא Dan. 3: 8. Ez. 4: 12, 23. 5: 1, 5. This declension includes also some derivatives from verbs לא which terminate in ־ַי but are not passive participles. (Comp. the preceding decl.); e. g. עִלַּי, pl. עִלָּאֵי Gen. 1: 6. Jer. T. Ps. 104: 13. זַכַּי, emph. זַכָּאָה, pl. זַכָּאִין Jer. 19: 4.

§ 37. *Seventh declension.*

The seventh declension includes all invariable feminines, i. e. all nouns with the feminine endings ־ָא, ־ִי and וּ, the final syllable of which commences with only one consonant; as בָּמָא *height,* עֵצָא *counsel,* גְּבוּרָא *strength,* מְגִלָּא *a roll,* טָבוּ *goodness,* מְרַבְּיָא *a nurse.*

Whatever vowels precede this termination are immutable; so that the paradigm exhibits all the changes of these nouns in accordance with the principles stated in §§ 28, 29.

Note. In forms like *a,* if the penultimate be a simple syllable, the Sheva which takes the place of the final Qamets in the emphatic and suffix states singular is silent; e. g. *mεdhīnā,* emph. *mεdhīntā:* if the penultimate be a mixed syllable, that Sheva is vocal; as *mεgĭllā,* emph. *mεgĭllεthā.*

§ 38. *Eighth declension.*

The eighth declension includes all those feminines, the final syllable of which commences with two consonants; e. g. שִׂפְּא *a lip,* אִצְטְלִי (i. q. στολή) *a robe,* זְכוּ *purity.*

a. Nouns in אָ of this declension must evidently *supply* a vowel in the emph. and suff. states; for otherwise they would exhibit the impossible forms שְׂפְתָא, אַרְמְלְתָא, etc., viz. with two vocal Shevas in immediate succession. This supplied vowel is Hhireq or Pattahh, (the latter with gutturals); more rarely Seghol; e. g. שִׂפָא, שִׂפְתָא אִמָּא, אֲמָא, אַמְתָא, חֲמָא, חֶמְתָא.

עֲלָלָא belongs here, and is treated as if written עֲלְלָא; e. g. emph. st. עֲלַלְתָא: but the vowel of the first syllable is dropped for the sake of euphony.

b. The paradigm *b.* comprises all feminines in יָא, derived from verbs לא, which have a consonant without a vowel, immediately preceding this termination. The *supplied vowel* is Hhireq, in which י quiesces.

c. Those in ־ִי and וּ are regular in the sing. like Dec. VII. In the plur., as becomes necessary, they also take a supplied vowel, Hhireq or Pattahh.

§ 39. *Ninth declension.*

Here belong feminines in אָה derived from masculines in ־ַי of Dec. VI. Comp. § 28. 1. Note 1. In the emphatic state and before suffixes, א is exchanged for י *moveable*, though ordinal numerals, for the most part, take ־ַי or ־ֵי or entirely drop it; e. g. תְּשִׁיעֵיתָא Lev. 25: 22. שְׁבִיעֲתָא Deut. 15: 9. שְׁבִיעֵיתָא v. 12. (but comp. רְבִיעָיְתָא, Dan. 7: 19.) The same substitution of י for א occasionally appears even in the absolute and construct plural; as נוּכְרָיָן Gen. 13: 15.

Note 1. As in Hebrew, the fem. forms are sometimes so mixed that the singular is of one declension and the plural of another; e. g. עֲלָא pl. עֲלָוָן, as if from עֲלוּ; מַרְגָּלִית, pl. מַרְגְּלָן and מַרְגַּלָן.

Note 2. When feminine nouns are formed from masculines by adding the terminations אָ, וּ and ־ִי, the changes in the ground-form are precisely the same which appear in the emph. st. of masculines.

Note 3. Segholates in ־ֶ־ֶת are rare. They are inflected precisely as in Hebrew.

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§ 40. *Irregular and defective nouns.*

These are doubtless such as were in most frequent use. The following are the principal. אַב, אַח, אֵם, אִמָּא, אֱנָשׁ, אָסֵי, אֲרִי, אִתָּא, בַּיִת, בַּר, בַּת, חַם, טְלֵי, יַד, נְבִיא, עַם, פִּירֵי, קְרִי, רֵישׁ and שֵׁם or שׁוּם. Their anomalies are given in the vocabulary.

§ 41. *Adjectives.*

The most frequent *forms* of adjectives are קָטֵל, קְטִיל and קַטִּיל; less usual are קְטֵל and קוּטָל. They are inflected like nouns. For the *comparison* of adjectives see § 64.

Note. Adjectives of the first, third, and fourth declensions have their feminines generally declined according to the seventh; those of the second and fifth, according to the eighth; and those of the sixth, according to the ninth.

§ 42. *Numerals.*

1. *Cardinals. a.* These, from 3 to 10, present the same anomaly as in Hebrew, the masculines being indicated by fem. forms, and the feminines by masc. forms. See Par. XI.

Note. תְּרֵי sometimes takes suffixes, and then appears in the form תַּרְתְּ; e.g. תְּרֵיהוֹן *both of them*, Gen. 2: 25. תַּרְוֵיכוֹן *both of you*, Gen. 27: 45.

b. From 11 to 19. The units are prefixed to עֲסַר for the masc., and to עַסְרֵי for the fem. It must be remarked however, (1) That the units appear somewhat different from the regular form, (comp. the paradigm), and (2) That, in the later Targums, the units and עֲסַר or עַסְרֵי are contracted into one word. These forms are presented in the paradigm in parentheses.

c. The tens from 30 to 90 are, as in Hebrew, simple plurals of the units 3—9; e.g. תְּלָתִין *thirty*, אַרְבְּעִין *forty*, etc. *Eighty* is somewhat irregular viz. תְּמָנַן [i.e. תְּמָנַיִן] or תַּמְנַן, Jer. 41: 5. Ex. 7: 7. *Twenty* is expressed by the plural of *ten*, עַסְרִין or עֶסְרִין. Though masc. in form, these are all of the common gender.

d. The intermediate numbers 21—29, 31—39, etc. are expressed by simply placing the smaller number after the larger, connected by ו; e. g. masc. עַסְרִין וְחַד, fem. עַסְרִין וַחֲדָא *twenty one*, etc.

e. One hundred מְאָה, 200 מָאתָן, מָאתַיִן, 300 תְּלָת מְאָה, 400 אַרְבַּע מְאָה, etc. the prefixed units being feminine; 1000 אֲלַף, 2000 תְּרֵין אַלְפִּין, 3000 תְּלָתָא אַלְפִּין, etc. the prefixed units being masculine; 10,000 רִבּוֹ, 120,000 תַּרְתָּא עַסְרֵי רִבְוָן, Jon. 4: 11.

2. *Ordinals.* The first two have peculiar forms, viz. *first* קַדְמַי, *second* תִּנְיָן, (comp. Heb. שְׁנַיִם).

a. From *third* to *tenth* they are formed by adding to the cardinals ـַי (ـַאי) for the masc., and תָא or יְתָא for the fem.

b. From *eleventh* to *nineteenth* the units are prefixed to אֲסִירַי, but contracted into one word; e. g. חַדְסְרַאי *eleventh*, Num. 25: 8. תְּרֵיסְרַאי *twelfth*, etc.

c. Above 20, as in Heb., cardinals and ordinals are the same. For the mode of designating *distributives* and *numeral adverbs* see § 65. 4, 5.

CHAP. V.

PARTICLES.

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§ 43. *Adverbs.*

1. The following are *primitive*; אָן *where?* מָתַי *when?* אַף *also*, תַּמָּה *there*, לָא *not*.

2. *Derivatives with characteristic ending*; יְמָם *by day*, יוֹמָנָא *to-day*, אָסְפַּרְנָא *carefully*, אֲרָמִית *in Aramean* (Ἀραμαϊστί), מְסַרְהֲבָאִית *hastily*, תִּנְיָנוּת *again*.

3. *Other parts of speech used adverbially*;

a. Substantives, either with prepositions; as בְּקִיצּוּר *in short, shortly*, בְּקוּשְׁטָא *in truth, truly*, מִיַּד *immediately*; or without them; as כְּלַל *wholly*, תַּחְתָּא *below*.

b. Verbal forms, viz. Inf. and Part.; as מִפְּרַע *backwards*, תּוּב *again, once more*.

c. Adjectives, numerals, and pronouns; e. g. כֵּן [*firm*] *truly, thus,* etc. כַּחֲדָא [*as one*] *together,* כְּמָה [*like what?*] *how! how very!*

4. Compound adverbs; אֵיכְדֵין *how?* אֵימָתַי *when?* עַד־כָּה [*to here*] *hitherto,* מִכָּה [*from here*] *hence,* מֵהֵיכָא *whence?* מִתַּם *thence,* לֵית [לָא אִית] *there is not.* For the mode in which the last, as well as אִית, takes pronominal suffixes, see § 8. 3. II. Note 4.

5. *A simple question* is expressed by the prefix הֲ, (before a consonant with Sheva, simple or composite, הַ). Pronouns or adverbs express an interrogative sense by prefixing אֵי; e. g. אֵי מִנַּן *whence?* אֵי אִלּוּ *who?* comp. § 9. 3. Before *interrogative* adverbs אֵי is intensive; as אֵי מָתַי, to which I believe our language has nothing precisely equivalent, unless it be the questionable phrase, *where in the world?*

§ 44. *Prepositions.*

1. The following are *originally* prepositions:

(*a*) The inseparable בְּ, כְּ, and לְ prefixed to nouns and pointed with ַ before simple Sheva; as בִּסְפַר; before a word, the first letter of which has a composite Sheva, with a corresponding short vowel; as לַעֲנִי, כֶּאֱנָשׁ. In the latter case, contraction sometimes takes place; as לֵאלָהָא Dan. 5: 23.

(*b*) The separable monosyllables לְוָת, כְּמַת, כְּוָת, which before nouns, appear as separate words. They take pronominal suffixes without change; as לְוָתִי *with me.*

Instead of בְּ prefix, appears the separate form בֵּי, Sol. S. 1: 9. 13.

2. Words employed as prepositions but originally nouns or other parts of speech; viz. בְּלָא *without,* (compounded of the adv. לָא and בְּ), מִן [*part*] *from, of,* קֳבֵל and קֳדָם *before,* בֵּין *between,* חִלּוּף *instead of,* תְּחוֹת *under,* מְטוּל and אַמְטוּל *on account of.* These, (with the exception of the first,) and some others, are originally nouns, and conform to the analogy of nouns, in receiving suffixes; sometimes,

a. Having feminine forms; e. g. מְטוּלְתָנָא. But מְטוּל retains the masc. form before הוֹן and כוֹן; or

b. Having plural forms; e. g. עֲלַיךְ, קֳדָמַי, בַּתְרוֹהִי, etc.

3. Compound prepositions; מִלִּפְנֵי, לָקֳבֵל, מִן קֳדָם.

§ 45. *Conjunctions.*

1. *Primitive* conjunctions are וְ *and,* כְּ *as,* לְ *that* (before Fut.), הֵן *if,* כַּד *since,* אֲרֵי *because,* אוֹ *or.* *Borrowed* from other parts of speech בְּרַם *but,* לָהֵן *so,* דִּי *that.* *Compounded* דִּי לָא or דִּלְמָא *that not,* עַד דִּי *until,* הֲלָף דְּ and בְּדִיל דְּ *because,* עַל דֵּין *therefore,* כֵּיוָן דְּ *after.*

2. The inseparable conjunctions כְּ , דְּ , and לְ are prefixed like the prepositions, § 44.1. a. Vav, before consonants with Sheva, also before ב , מ , and פ , is pointed וּ . When ל is prefixed to the Fut. the preformative of the latter is dropped; e. g. לִקְטוֹל instead of לְיִקְטוֹל. See below § 50. 2.

§ 46. *Interjections.*

1. These are for the most part *primitive;* e. g. הָא *lo!* לְוַאי , לְוַי *would that! oh that!* וַי *wo!* (comp. Lat. *vae*).

2. Some are borrowed from other parts of speech; e. g. הֲבוּ *come on!* (Imp. from יְהַב), בְּבָעוּ *I pray!* [lit. *in entreaty*], חֲבוֹל *wo!* (from חֲבַל *to destroy*).

PART III.

SYNTAX.

CHAP. I.

SYNTAX OF PRONOUNS.

§ 47. *Personal Pronouns.*

1. The separate pronouns sometimes supply the place of the substantive verb, or at least render the use of that verb unnecessary; e. g. אֲנַחְנָא הִמּוֹ *we are* [lit. *we they*], Ez. 5: 11; אֲנָא חָזְיָא *I* [am] *the seer*, 1 Sam. 9: 19. Most frequently is the verb omitted when the pronoun is joined to a participle.

The reason of this omission of the substantive verb, in such cases, seems to be this. These pronouns have a certain strength, an inherent emphasis, (so to speak), unattainable in English, on account of the frequency with which we are compelled to use them in the ordinary inflection of verbs.

2. The suffixes are used in Chaldee as in Hebrew, comp. Heb. Gr. §§ 470—472. The pleonastic use of suffixes, where the noun to which they relate immediately follows, is more frequent here than in Hebrew. Heb. Gram. §§ 543—545.

Note. Even the separate pronouns are sometimes used in the same manner.

3. Anomalies likewise are the same as in Hebrew; e. g. masc. for fem. Ruth 1: 8, 9, עִמְּכוֹן, (referring to the daughters-in-law of Naomi); suff. of pl. nouns appended to sing. nouns, as in Num. 24: 7, מַלְכוּתֵיהּ *his kingdom*, the latter probably a result of the full orthography, י being only a *mater lectionis*.

§ 48. *Relative and Interrogative Pronouns.*

1. The relative pronoun דִּי, (as a prefix דְּ), corresponds to the Hebrew אֲשֶׁר; e. g. with noun suff. forming a Gen., דִּי לָא תִשְׁמַע לִשָּׁנֵהּ, WHOSE *language thou shalt not understand;* with the adverb of place, דְּ . . . . תַּמָּן, sometimes דְּתַמָּן=Hebrew אֲשֶׁר . . . . שָׁם, *where.*

2. The interrogative appears as a *Genitive,* where a noun immediately precedes it in the construct state; e. g. בַּת מַן אַתְּ WHOSE *daughter art thou?* Gen. 24: 23.

§ 49. *Mode of designating pronouns for which specific forms do not occur in Chaldee.*

1. *Reflexive* and *reciprocal.* These senses are indicated,

a. Simply by passive verbs;

b. By the personal pronouns; e. g. Judg. 20: 40. *The Benjamites looked* בַּתְרֵיהוֹן *behind them* [i. e. behind themselves, the English usage being analogous].

c. By נְפַשׁ, לֵב or מְעָה; e. g. נַפְשִׁי *myself,* בִּלְבָבָךְ *upon thyself,* Ex. 9: 14; בִּמְעָהָא Gen. 18: 12, Sarah laughed *within herself.* So מֵימְרֵיהּ *himself,* Ruth 3: 8.

2. *Indefinite. Some one* אֱנָשׁ, *something* פִּתְגָּם, פִּתְגָּמָא (=Hebrew דָּבָר) and מִדַּעַם. So *no one* לָא אֱנָשׁ, לָא חַד, *nothing* לָא מִדַּעַם, also לָא מִידֵי Job 6: 6.

3. *Demonstrative.* Sometimes by הוּא, הִיא, or with the Hebrew article הַהוּא, הַהִיא.—A peculiar mode of designating the same idea is to attach a suffix to the preceding word; e. g. בֵּהּ זִמְנָא Dan. 3: 8, *at that time,* (lit. in it, the time), comp. בֵּי הִיא זִמְנָא Sol. S. 1: 13.

Other forms might be mentioned, but they will occasion no difficulty which the analogy of the Hebrew will not readily solve.

CHAP. II.

SYNTAX OF VERBS.

§ 50. *Use of the tenses.*

1. The same variety of signification exists here as in Hebrew. Thus the Praeter sometimes, (especially in verbs of existence or condition,) corresponds to our Pres-

ent, sometimes to our Pluperfect; and the Future to the Optative, Subjunctive, or Imperative mood. It sometimes expresses even past time. This use of the Future is more common than in Hebrew. Comp. Dan. 4: 9, 33.

2. When the Future is used in an Optative, Imperative, or Subjunctive sense, it not unfrequently takes the prefix לְ *that, ut*, and the preformative י falls out; e. g. מַתְּנָתָךְ לָךְ לֶהֶוְיָן *thy presents be to thyself*, Dan. 5: 17. לֶהֱוֵא מְדֹרָךְ, with the beasts of the field *shall be thy dwelling*, Dan. 5: 22. Though in the latter case Gesenius (Lehrgeb. p. 787), considers לֶהֱוֵא as Inf. instead of לְמֶהֱוֵא, and compares the frequent use of the Infinitive for finite tenses in Hebrew. Comp. Heb. Gram. § 543.

To this use of לְ with the Fut., corresponds entirely the Arabic لِ, Rosenmüller's Inst. ad fundam. Ling. Arab. p. 331. Compare also the French *que*.

§ 51. *Peculiar mode of designating certain finite tenses.*

1. A Pluperfect is formed, in the later Targums, by prefixing הֲוָא to the Praeter; e. g. הֲוָא נְפַק *he had gone out*. The Arabic has a similar usage.

2. A kind of Paulo-post-future, *to be about to do any thing*, is expressed by prefixing עֲתִיד [*ready*] to the Inf. with לְ; e. g. עֲתִיד יְיָ לְאִתְפְּרַע, *Jehovah is about to punish*, i. e. *will speedily punish*; by הֲוָא; e. g. וַהֲוַת שִׁמְשָׁא לְמֵעַל Gen. 15: 12, *the sun was just about setting*. In the latter construction, the sense of the Inf. active sometimes becomes passive; e. g. Deut. 31: 17. וִיהוֹן לְמֵיכַל *they shall speedily be destroyed*.

§ 52. *Use of the Imperative and Infinitive.*

1. Of two Imperatives connected by ו, the second must often be rendered by the Future, being a promise,

of which the first was the condition. So in English we say *Do and live*, i. e. If ye will do, ye shall live. See Heb. Gram. § 505. *a.*

2. The use of the Inf. governed by verbs indicating desire, purpose, &c. and sometimes by nouns, with (or without) לְ, is more frequent than in Hebrew; e. g. Ex. 2: 15. בְּעָא לְמִקְטַל *he sought to kill;* Gen. 29: 7. לָא אִידַּן לְמִכְנַשׁ *it is not time to collect.* לְ is sometimes omitted, especially when the Infinitive is governed by a noun; as Josh. 10: 27. עִדַּן מֵיעַל שִׁמְשָׁא, *the time of sun-set.*

In other respects these moods are employed as in Hebrew.

§ 53. *Use of Participles.*

1. Participles joined (*a*), *To the substantive verbs,* indicate generally the Imperfect; as חָזֵה הֲוַיְתָ Dan. 2: 31, *Thou sawest* [or, *wast looking*]; also with the Future, לָא קָרָאן תְּהֶוְיָן Ruth 1: 20, *Ye shall not call* [*be* in the habit of *calling*] me Naomi. The same indefiniteness seems to be given to the sense, as in the corresponding construction in English. This usage is more frequent in Chaldee than in Hebrew. (*b*) Joined to the personal pronouns and אִית, they designate *generally* the Present tense, sometimes others; e. g. דְּחֵיל אֲנָא Gen. 32: 11. *I was afraid,* אִם אִיתָךְ פָּרֵיק Judg. 6: 36, *if thou wilt save.*

Note. Sometimes the subst. verb is omitted in this construction; e. g. Job 1: 13. בְּנוֹי אָכְלִין וְשָׁתְיִין *his sons* (were) *eating and drinking.*

2. Participles govern nouns; either, (*a*) In the Genitive, the participle being in the construct state; as אָכְלֵי פָתוֹרָךְ 1 K. 2: 7, *those who eat at thy table*; or, (*b*) In the case governed by the verb from which they are derived; as פָּרְסָן גַּדְפֵּיהוֹן Ex. 25: 20, *stretching out their wings.*

§ 54. *Optative mood.*

This is indicated in Chaldee, either,

a. By the simple future (compare § 50); or,

b. By questions expressing desire; e. g. Judg. 9:29, מַן יִמְסַר יַת עַמָּא *who will deliver this people* to me? i. e. would that this people were under my control. Especially is the formula מַן יִתֵּן (comp. Heb. מִי יִתֵּן) employed in this optative sense; e. g. Deut. 28: 67, מַן יִתֵּן צַפְרָא, *Oh that it were evening*, lit. *who will give evening?*

c. By לְוַי with the Future, when the wish respects future time; as לְוַי יִתְקַיַּם קֳדָמָךְ, *may he stand before thee!* Gen. 17: 18.—With the Praeter when the wish regards time past; e. g. Num. 20: 3, לְוַי דְמִיתְנָא, *Oh that we had died!*

§ 55. *Agreement of the verb with its subject.*

1. The general principles, as well as most anomalies, are the same here as in Hebrew. See Heb. Gram. § 479, seq.

2. When a verb has several predicates it is *generally* put in the plural, comp. Heb. Gram. §§ 481, 493. Sometimes however, especially when the verb precedes the predicates, it is singular; so Gen. 8: 16. Num. 20: 11.

§ 56. *Impersonal verbs and verbs with indefinite Nominatives.*

1. Impersonal verbs are, as in Hebrew (comp. Heb. Grammar § 498), simply the third person singular of personal verbs without any Nominative. They also take a Dative; e. g. 1 Sam. 30: 6. עֲקַת לְדָוִד, *David was distressed.*

2. To express the idea of a verb with an indefinite Nominative;

(*a*) The 3d person singular is sometimes employed exactly as in impersonal verbs; e. g. אֲמַר לְיוֹסֵף *said* (some one) *to Joseph;*

(*b*) The 3d pers. plur.; which frequently *must be*

rendered by the passive; e.g. Dan. 4: 13. [English Version 4: 16.] לִבְבֵהּ יְשַׁנּוֹן *let his heart be changed,* lit. *let them change his heart.*

(*c*) The 2d per. sing. sometimes expresses the same idea, Is. 41: 12.

(*d*) Also the plur. Part.; as אָמְרִין Dan. 3: 4, *it is spoken.*

§ 57. *Regimen of Verbs.*

The use of the simple Accusative or Dative, of two accusatives, and of verbs with prepositions, may be learned from the Hebrew analogy. Comp. Heb. Gr. §§ 508—513.

§ 58. *Verbs used for Adverbs.*

In Chaldee, as in Hebrew (comp. Heb. Gr. § 533), two verbs are often so connected that one of them may be best translated by an adverb. The verbs most commonly so employed are אוֹסִיף *to add,* for *again, more;* אוֹטִיב *to make good,* for *well;* קַדֵּם *to precede,* for *before;* תּוּב *to return,* for *again;* אוֹחִי *to hasten,* for *quickly;* e.g. תָּב וַחֲפַר יָת בֵּירָא*, Isaac digged again* (lit. returned and digged) *the wells,* Gen. 26. 18.

So in English we say, *make haste and come,* for *come quickly.*

§ 59. *Constructio praegnans and Ellipsis.*

1. *Constructio praegnans.* Comp. Heb. Gr. § 566. וְשַׁנִּי לֵיהּ יְיָ לִבָּא אוֹחֲרָנָא, *and Jehovah changed* (his heart and gave) *to him another heart.* 1 Sam. 10: 9.

2. *Ellipsis* is not frequent. Ps. 120: 7. אֲנָא שְׁלָם הִנּוּן לִקְרָבָא, *I* (desire) *peace, they* (are) *for war.*

CHAP. III.

SYNTAX OF NOUNS.

§ 60. *Designation of cases.*

1. The Genitive is indicated,

(*a*) As in Hebrew, by the const. state of the preceding noun; e. g. מִלֵּי מַלְכָּא *the words of the king.*

(*b*) By the prefix דְ (or דִּי), in which case the preceding word is ordinarily in the emphatic state; e. g. מַלְכָּא דְאַרְעָא *the king of the earth,* שַׁלִּיטָא דִּי מַלְכָּא *the king's captain,* Dan. 2: 15.

(*c*) In designations of time, by לְ; e. g. יוֹמָא לְיַרְחָא Gen. 8: 5. *the day of the month;* 2 Kings 12: 1, בִּשְׁנַת שְׁבַע לְיֵהוּא *in the seventh year of Jehu.*

Note 1. The case *b.* may be compared with the Hebrew אֲשֶׁר לְ, and דִּי be regarded as a real relative; thus שַׁלִּיטָא דִּי מַלְכָּא might be rendered *the captain who* (belonged to) *the king.* מַלְכָּא might be regarded as a Dative (לְ being omitted by ellipsis), or as a Genitive governed by דִּי in the construct state.

Note 2. In the later Targums the characteristic prefix of the Genitive is sometimes omitted; e. g. Esth. 1: 9, מִשְׁתָּא נְשַׁיָּא *banquet of the women.* In some instances, on the other hand, the characteristic of the Genitive case (דְ) is inserted after a noun in the construct state.

Note 3. The form of the construct, especially of the const. pl., sometimes appears in the Targums instead of the absolute; e. g. Gen. 1: 10, the collections of water קְרָא יַמֵּי, *he called seas.*

2. As in Hebrew, לְ prefixed forms the Dative.

3. The Accusative takes either לְ, (like the Syriac,—and this is almost universal in the Targum on Proverbs); or יַת (i. q. Heb. אֵת); or it has the simple form of the Nominative.

4. The Vocative is generally expressed by the form of the emphatic state.

§ 61. *Peculiar use of the cases.*

1. The Genitive is often employed instead of an adjective qualifying the preceding noun; e. g. Dan. 3: 5. צְלֵם דַּהֲבָא *an image of gold,* i. e. *a golden image.*

Note 1. Sometimes the first noun qualifies the second; e. g. בִּתְקוֹף יַד *with a strong hand*—lit. with strength of hand.

Note 2. The Hebrew student will not be disappointed to meet in Chaldee with phrases like מָרֵי חֶלְמַיָּא Gen. 37: 19, lit. *master of dreams,* i. e. interpreter of dreams; בַּר שַׁתָּא *son of a year,* i. e. a year old.

2. The Accusative of place answers the question, *where?* and must consequently be translated by *at* or *in.* The simple Accusative is also sometimes employed, by synecdoche where we must render, *in respect of;* e. g. סַמִּיקִין חֵזוּ *ruddy in respect to complexion,* or *of a ruddy complexion,* Lam. 4: 7.

This construction is less frequent in Chaldee than in Hebrew. Instead of it the Targums sometimes employ בְּ.

3. The case absolute, either the Nom. (which is most frequent), the Acc., or even sometimes the Dat. (with לְ signifying *quoad*), is employed as in Hebrew. Comp. Heb. Gr. §§ 415—417.

§ 62. *Use of the plural and repetition of nouns.*

1. The plural is sometimes employed where only *one of the things designated* is meant. Judg. 12: 7, Jephthah was buried, בְּקִרְוֵי גִלְעָד, *in* one of *the cities of Gilead;* Gen. 8: 4, *The ark rested on* one of *the mountains,* etc.

2. מָרִין and רִבּוֹנִין are employed as plurals of excellence or respect. On the other hand אֱלָהִין has always a plural sense. In the biblical Chaldee only, occurs אֶלְיוֹנִין, *the Most High,* as a name of God, Dan. 7: 15.

3. The double members, etc., which in Hebrew require the dual, are designated in Chaldee by the plural. When the dual in Hebrew is employed to designate definitely two persons or things, it is rendered in Chaldee by the plural with תְּרֵין.

4. The immediate repetition of a noun indicates,

a. Multitude. Gen. 14: 10, בֵּירִין בֵּירִין *many wells.*

b. Partition or separation, expressed by *each,* etc.; as Gen. 32: 16, עֶדְרָא עֶדְרָא *each particular herd;* Esth. 3: 4, יוֹמָא וְיוֹמָא *every day.*

§ 63. *Construction of adjectives.*

1. Exceptions from the general principle "that adjectives agree with the substantives which they qualify in gender and number" are the same as in Hebrew. Comp. Heb. Gr. § 449.

2. When an adjective is the predicate of the sentence, it stands generally after the noun. Rarely, and only when the substantive verb is omitted, it precedes.

3. Adjectives *used as simple epithets*, follow their nouns.

4. The *neuter gender* is usually expressed by feminine adjectives; Ps. 27: 4. חֲדָא בְּעֵיתִי *one thing* have I desired.

5. An adjective is put *in the construct state* before a noun expressing the thing in respect to which the quality is affirmed; e. g. Prov. 16: 19. שְׁפַל רוּחַ *of a humble spirit*, lit. humble of spirit.

§ 64. *Comparison of adjectives.*

1. The *comparative* is formed, either

(*a*) By מִן simply, as in Hebrew; or

(*b*) By inserting יוֹתַר or יַתִּיר (*abundant*, but here in the sense of *more*) before מִן; e. g. Ps. 119: 103. בְּסִימָן יַתִּיר מִן דּוּבְשָׁא *sweeter than honey*, lit. sweet more than etc.

2. The *superlative* is designated as in Hebrew. Comp. Heb. Gr. § 455. Lev. 24: 9. שְׁמֵי שְׁמַיָּא *the highest heaven;* etc.

§ 65. *Numerals.*

1. Numerals from 1 to 10 are placed either before or after nouns. Gen. 8: 10. שִׁבְעָא יוֹמִין. Dan. 3: 24. תְּלָתָא גֻּבְרִין.

2. From 11 to 100 the numerals *precede* the substantive in the plural. Jud. 11: 33. עֶשְׂרִין קִרְוִין. But the *tens* sometimes follow their substantives. Gen. 32: 14.

Note 1. In a few instances the substantive appears in the construct state before its numeral. 1 K. 8: 63. תּוֹרֵי תַּרְתֵּין וְעֶשְׂרִין רִבּוֹא 220,000 *oxen*. Comp. § 60. 1. note 3.

Note 2. When יַת precedes the numeral, the noun is in the emph. st.; e. g. Gen. 1: 16. יַת תְּרֵין נְהוֹרַיָּא *the two great lights.*

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Note 3. In designations of weights and measures the noun expressing the weight, etc. is often, though not so frequently as in Hebrew, omitted. Thus Gen. 37: 28. בְּעַסְרִין כְּסַף *for* 20 (shekels) *of silver.* So in designations of time, יוֹמָא is still more frequently omitted. Comp. Gen. 8: 13. Lev. 23: 32.

3. Instead of the ordinals from 1—10 the cardinals are not unfrequently employed. Gen. 8: 13. בְּחַד לְיַרְחָא, *on the first of the month.* 2 K. 12: 1. בִּשְׁנַת שְׁבַע לְיֵהוּא *in the seventh year of Jehu*—lit. in the year VII. of Jehu.

4. Distributives are expressed by a simple repetition of the cardinals without ו; as שִׁבְעָא שִׁבְעָא *by sevens.* תְּרֵין תְּרֵין *two and two, by pairs.* Gen. 7: 2, 9.

5. Numeral adverbs are of two kinds.

a. Those of degree or intensity. These are expressed in Chaldee by prefixing חַד to the cardinals; e. g. Dan. 3: 19. חַד שִׁבְעָא, *seven fold.*

b. Those of repetition. These are expressed, precisely as in English, by *times*, זִמְנִין; as Josh. 6: 3. חֲדָא זִמְנָא, *one time, once.* Ex. 34: 23. זִמְנִין תְּלָת *three times*, etc.

CHAP. IV.

SYNTAX OF PARTICLES.

§ 66. *Adverbs generally.*

1. The *repetition* of an adverb expresses

a. Intensity. Deut. 28: 43. לְתַחְתָּא לְתַחְתָּא *very low;*

b. Repetition or continuation. Ex. 23: 30. זְעֵיר זְעֵיר *by little and little.*

2. Adverbs sometimes qualify nouns by being placed before them as nouns in the construct state. Gen. 18: 4. זְעֵיר מַיָּא *a little water.*

3. Adverbs sometimes take prepositions before them; e. g. בְּאָז instead of אָז simply. Comp. Gesenius' Lehrgeb. p. 828.

Note. In the last three cases, 1. *b*, 2 and 3, these adverbs may be regarded as real nouns. Thus זְעֵיר מַיָּא *a small quantity* of water, בְּאָז at *that time.* And so of many other cases.

4. Many adverbs are expressed by periphrasis of verbs. See § 58.

§ 67. *Negatives.*

1. The same distinction exists between לָא and לֵית, as in Hebrew between לֹא and אֵין; *the latter,* in both languages, *implying the substantive verb.*

2. לָא כֹל *none, nobody, nothing.* So in Hebrew. Compare Gesenius Heb. Lex. word לֹא.

3. In oaths or strong declarations, אִן or אִם, *if,* takes the place of a direct negative. Thus Is. 62: 8. אִם אֶתֵּן *I will not give,* lit. if I will give. So אִם לָא *affirmatively.* Josh. 14: 9.

4. "That—not" is sometimes expressed by מִלְ before the Inf. e. g. Lev. 26: 19. I will make the heavens strong as iron above you מִלְּאַחֲתָא מִטְרָא, *that they may not send down rain,* (lit. *from that they should,* etc.) For the signification of לְ alone prefixed to the Infinitive, see § 50. 2.

§ 68. *Interrogative particles.*

1. The direct question is indicated by הֲ, or has no peculiar designation.

2. The double interrogation is generally expressed by הֲ . . . . אִם; e. g. Num. 13: 20. הֲטָבָא אִם בִּישָׁא, *whether good or bad.* 1 K. 22: 15. הֲנִזֵּיל . . . . אִם נִתְמְנַע, *shall we go up* to Ramoth Gilead to battle, *or shall we forbear?*

3. The question with הֲלָא, being employed simply to excite attention, is frequently better rendered by *behold!* Comp. הֲלֹא under the word לֹא in Gesenius' Heb. Lex. Thus Deut. 11: 30. הֲלָא אִנּוּן בְּעֵבְרָא דְיַרְדְּנָא *behold they are on the other side Jordan,* lit. *are they not,* etc. So also the frequent expression, הֲלָא אִנּוּן כְּתִיבִין *behold they are written.*

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	קְטַל	אִתְקְטֵל	קַטֵּל
	3 f.	קִטְלַת	אִתְקַטְלַת	קַטְּלַת
	2 m.	קְטַלְתְּ or ־תָּא	אִתְקְטֵלְתְּ	קַטֵּלְתְּ
	2 f.	קְטַלְתְּ	אִתְקְטֵלְתְּ	קַטֵּלְתְּ
	1 c.	קִטְלֵת	אִתְקַטְלֵת	קַטְּלֵת
Pl.	3 m.	קְטַלוּ	אִתְקְטֵלוּ	קַטֵּלוּ
	3 f.	קְטַלָא	אִתְקְטֵלָא	קַטֵּלָא
	2 m.	קְטַלְתּוּן	אִתְקְטֵלְתּוּן	קַטֵּלְתּוּן
	2 f.	קְטַלְתֵּן	אִתְקְטֵלְתֵּן	קַטֵּלְתֵּן
	1 c.	קְטַלְנָא	אִתְקְטֵלְנָא	קַטֵּלְנָא
Inf.		מִקְטַל	אִתְקְטָלָא	קַטָּלָא
Imp.	2 m.	קְטֵל	אִתְקְטֵל	קַטֵּל
	2 f.	קְטֵלִי	אִתְקְטֵלִי	קַטֵּלִי
Pl.	2 m.	קְטֵלוּ	אִתְקְטֵלוּ	קַטֵּלוּ
	2 f.	קְטֵלְנָא	אִתְקְטֵלְנָא	קַטֵּלְנָא
Fut.	3 m.	יִקְטֵל	יִתְקְטֵל	יְקַטֵּל
	3 f.	תִּקְטֵל	תִּתְקְטֵל	תְּקַטֵּל
	2 m.	תִּקְטֵל	תִּתְקְטֵל	תְּקַטֵּל
	2 f.	תִּקְטְלִין	תִּתְקַטְלִין	תְּקַטְּלִין
	1 c.	אֶקְטֵל	אֶתְקְטֵל	אֲקַטֵּל
Pl.	3 m.	יִקְטְלוּן	יִתְקַטְלוּן	יְקַטְּלוּן
	3 f.	יִקְטְלָן	יִתְקַטְלָן	יְקַטְּלָן
	2 m.	תִּקְטְלוּן	תִּתְקַטְלוּן	תְּקַטְּלוּן
	2 f.	תִּקְטְלָן	תִּתְקַטְלָן	תְּקַטְּלָן
	1 c.	נִקְטֵל	נִתְקְטֵל	נְקַטֵּל
1 Part.	m.	קָטֵל		מְקַטֵּל
	f.	קָטְלָא		מְקַטְּלָא
2 Part.	m.	קְטִיל	מִתְקְטֵל	מְקַטַּל
	f.	קְטִילָא	מִתְקַטְלָא	מְקַטְּלָא

Ithpaal.	Aphel.	Ittaphal.
אִתְקַטַּל	אַקְטֵל	אִתַּקְטַל
אִתְקַטְּלַת	אַקְטְלַת	אִתַּקְטְלַת
אִתְקַטַּלְתְּ	אַקְטֵלְתְּ	אִתַּקְטַלְתְּ
אִתְקַטַּלְתְּ	אַקְטֵלְתְּ	אִתַּקְטַלְתְּ
אִתְקַטְּלֵת	אַקְטְלֵת	אִתַּקְטְלֵת
אִתְקַטַּ֫לוּ	אַקְטֵ֫לוּ	אִתַּקְטַ֫לוּ
אִתְקַטַּ֫לָא	אַקְטֵ֫לָא	אִתַּקְטַ֫לָא
אִתְקַטַּלְתּוּן	אַקְטֵלְתּוּן	אִתַּקְטַלְתּוּן
אִתְקַטַּלְתֵּן	אַקְטֵלְתֵּן	אִתַּקְטַלְתֵּן
אִתְקַטַּ֫לְנָא	אַקְטֵ֫לְנָא	אִתַּקְטַ֫לְנָא
אִתְקַטָּ֫לָא	אַקְטָ֫לָא	אִתַּקְטָ֫לָא
אִתְקַטַּל	אַקְטֵל	אִתַּקְטַל
אִתְקַטַּ֫לִי	אַקְטֵ֫לִי	אִתַּקְטַ֫לִי
אִתְקַטַּ֫לוּ	אַקְטֵ֫לוּ	אִתַּקְטַ֫לוּ
אִתְקַטַּ֫לְנָא	אַקְטֵ֫לְנָא	אִתַּקְטַ֫לְנָא
יִתְקַטַּל	יַקְטֵל	יִתַּקְטַל
תִּתְקַטַּל	תַּקְטֵל	תִּתַּקְטַל
תִּתְקַטַּל	תַּקְטֵל	תִּתַּקְטַל
תִּתְקַטְּלִין	תַּקְטְלִין	תִּתַּקְטְלִין
אֶתְקַטַּל	(אֲהַקְטֵל) אַקְטֵל	אֶתַּקְטַל
יִתְקַטְּלוּן	יַקְטְלוּן	יִתַּקְטְלוּן
יִתְקַטְּלָן	יַקְטְלָן	יִתַּקְטְלָן
תִּתְקַטְּלוּן	תַּקְטְלוּן	תִּתַּקְטְלוּן
תִּתְקַטְּלָן	תַּקְטְלָן	תִּתַּקְטְלָן
נִתְקַטַּל	נַקְטֵל	נִתַּקְטַל
	מַקְטֵל	
	מַקְטָלָא	
מִתְקַטַּל	מַקְטַל	מִתַּקְטַל
מִתְקַטְּלָא	מַקְטְלָא	מִתַּקְטְלָא

Suffixes. *Sing.*	1 com.	2 masc.	2 fem.	3 masc.	3 fem.
Pe. Pr. 3 m.	קַטְלַנִי	קַטְלָךְ	קַטְלֵךְ	קַטְלֵהּ	קַטְלָהּ
3 f.	קְטַלְתַּנִי	קְטַלְתָּךְ	קְטַלְתֵּךְ	קְטַלְתֵּהּ	קְטַלְתָּהּ
2 m.	קְטַלְתַּנִי	&c. Same as 3 f. except that it does not take			
2 f.	קְטַלְתִּינִי	——	——	קְטַלְתִּיהִי	קְטַלְתִּיהָ
1 c.	——	קְטַלְתָּךְ	קְטַלְתֵּךְ ـֵכִי	קְטַלְתֵּהּ	קְטַלְתָּהּ
Pl. 3 m.	קַטְלוּנִי	קַטְלוּךְ	קַטְלוּךְ	קַטְלוּהִי	קַטְלוּהָ
2 m.	קְטַלְתּוּנִי נַנִי	——	——	קְטַלְתּוּנֵהּ	קְטַלְתּוּנָהּ
1 c.	——	קְטַלְנָךְ	קְטַלְנֵךְ	קְטַלְנָהִי	קְטַלְנָהָא
Inf.	מִקְטְלִי ـַנִי	מִקְטְלָךְ	מִקְטְלֵךְ ـיךְ	מִקְטְלֵהּ וֹהִי	מִקְטְלָהּ
Inf. with נ epenth.	מִקְטְלַנִּי	מִקְטְלָנָּךְ	מִקְטְלֵנֵּךְ	מִקְטְלֵנֵּהּ	מִקְטְלָנָּהּ
Fut. 3 m.	——	——	יִקְטְלִיךְ	יִקְטְלֵהּ	——
3 m. with נ epenth.	יִקְטְלַנַּנִי	יִקְטְלָנָּךְ	יִקְטְלֵנֵּךְ ـֵנֵּכִי	יִקְטְלֵנֵּהּ	יִקְטְלָנָּהּ
Pl. 3 m.	יִקְטְלוּנַּנִי	יִקְטְלוּנָּךְ	יִקְטְלוּנֵּךְ וּנֵּכִי	יִקְטְלוּנֵּהּ	יִקְטְלוּנָּהּ
Imp. 2 m.	קְטֻלִי ـְנִי ـַנִי	——	——	קְטֻלֵהּ	קְטֻלָהּ ـָהָא
2 m. with נ epenth.	קְטֻלַנַּנִי	——	——	קְטֻלְנֵהּ	קְטֻלְנָהּ
2 f.	קְטֻלִינִי	——	——	קְטֻלִיהִי	קְטֻלִיהָא
Pl. 2 m.	קְטֻלוּנִי נַנִי	——	——	קְטֻלוּהִי	קְטֻלוּהָא
2 f.	קְטֻלְנָנִי	——	——	קְטֻלְנָהִי	קְטֻלְנָהָא
Pa. Praet.	קַטְּלַנִי	קַטְּלָךְ	קַטְּלֵךְ	קַטְּלֵהּ	קַטְּלָהּ
Inf.	קַטָּלוּתִי	קַטָּלוּתָךְ	קַטָּלוּתֵךְ	קַטָּלוּתֵהּ	קַטָּלוּתָהּ

Plur. 1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קַטְלָנָא	קְטַלְכוֹן	קְטַלְכֵן	קַטְלִנּוּן	קַטְלִנָּן
קְטַלְתָּנָא	קְטַלְתְכוֹן	קְטַלְתְכֵן	קְטַלְתִּנּוּן	קְטַלְתִּנָּן
suffixes of the second person.				
קְטַלְתִּינָא	——	——	קְטַלְתִּינוּן	קְטַלְתִּינָן
——	קְטַלְתְּכוֹן	קְטַלְתְּכֵן	קְטַלְתִּנּוּן	קְטַלְתִּנָּן
קַטְלוּנָא נָן	קַטְלוּנְכוֹן	קַטְלוּנְכֵן	קַטְלוּנוּן	קַטְלוּנָן
קְטַלְתּוּנָא נָנָא	——	——	קְטַלְתּוּנוּן	קְטַלְתּוּנָן
——	קְטַלְנָכוֹן	קְטַלְנָכֵן	קְטַלְנָנוּן	קְטַלְנָנָן
מְקַטְּלָנָא	מְקַטְלְכוֹן	מְקַטְלְכֵן	מְקַטְלְהוֹן	מְקַטְלְהֵן
מְקַטְּלִנָּנָא	מְקַטְּלִנְכוֹן	מְקַטְּלִנְכֵן	מְקַטְּלִנּוּן	מְקַטְּלִנָּן
——	——	——	——	——
יְקַטְּלִנָּנָא	יְקַטְּלִנְכוֹן	יְקַטְּלִנְכֵן	יְקַטְּלִנּוּן	יְקַטְּלִנָּן
יְקַטְּלוּנָּנָא	יְקַטְּלוּנְכוֹן	יְקַטְּלוּנְכֵן	יְקַטְּלוּנּוּן	יְקַטְּלוּנָּן
קְטֻלְנָא	——	——	——	——
——	——	——	קְטֻלִנּוּן	קְטֻלִנָּן
קְטֻלִינָא	——	——	קְטֻלִינוּן	קְטֻלִינָן
קְטֻלוּנָא	——	——	קְטֻלוּנוּן	קְטֻלוּנָן
קְטֻלְנָנָא	——	——	קְטֻלְנָנוּן	קְטֻלְנָנָן
קַטָּלְנָא	קַטָּלְכוֹן	קַטָּלְכֵן	קַטָּלִנּוּן	קַטָּלִנָּן
קַטָּלוּתָנָא	קַטָּלוּתְכוֹן	קַטָּלוּתְכֵן	קַטָּלוּתְהוֹן	קַטָּלוּתְהֵן

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	נְפַק	אַפֵּק	אִתַּפַּק
	3 f.	נִפְקַת	אַפְּקַת	אִתַּפְּקַת
	2 m.	נְפַקְתְּ	אַפֵּקְתְּ	אִתַּפַּקְתְּ
	2 f.	נְפַקְתְּ	אַפֵּקְתְּ	אִתַּפַּקְתְּ
	1 c.	נִפְקֵת	אַפְּקֵת	אִתַּפְּקֵת
Pl.	3 m.	נְפַ֫קוּ	אַפֵּ֫קוּ	אִתַּפַּ֫קוּ
	3 f.	נְפַ֫קָא	אַפֵּ֫קָא	אִתַּפַּ֫קָא
	2 m.	נְפַקְתּוּן	אַפֵּקְתּוּן	אִתַּפַּקְתּוּן
	2 f.	נְפַקְתֵּן	אַפֵּקְתֵּן	אִתַּפַּקְתֵּן
	1 c.	נְפַ֫קְנָא	אַפֵּ֫קְנָא	אִתַּפַּ֫קְנָא
Inf.		מִפַּק	אַפָּ֫קָא	אִתַּפָּ֫קָא
Imp.	2 m.	פֵּק	אַפֵּק	אִתַּפַּק
	2 f.	פֵּ֫קִי	אַפֵּ֫קִי	אִתַּפַּ֫קִי
Pl.	2 m.	פֵּ֫קוּ	אַפֵּ֫קוּ	אִתַּפַּ֫קוּ
	2 f.	פֵּ֫קְנָא	אַפֵּ֫קְנָא	אִתַּפַּ֫קְנָא
Fut.	3 m.	יִפֵּק	יַפֵּק	יִתַּפַּק
	3 f.	תִּפֵּק	תַּפֵּק	תִּתַּפַּק
	2 m.	תִּפֵּק	תַּפֵּק	תִּתַּפַּק
	2 f.	תִּפְּקִין	תַּפְּקִין	תִּתַּפְּקִין
	1 c.	אֶפֵּק	אַפֵּק	אֶתַּפַּק
Pl.	3 m.	יִפְּקוּן	יַפְּקוּן	יִתַּפְּקוּן
	3 f.	יִפְּקָן	יַפְּקָן	יִתַּפְּקָן
	2 m.	תִּפְּקוּן	תַּפְּקוּן	תִּתַּפְּקוּן
	2 f.	תִּפְּקָן	תַּפְּקָן	תִּתַּפְּקָן
	1 c.	נִפֵּק	נַפֵּק	נִתַּפַּק
1 Part.	m.	נָפֵק	מַפֵּק	
	f.	נָפְקָא	מַפְּקָא	
2 Part.	m.	נְפִיק	מַפַּק	מִתַּפַּק
	f.	נְפִיקָא	מַפְּקָא	מִתַּפְּקָא

		Peal.	Aphel.	Ittaphal.
Praet.	3 m.	דַּק	אַדֵּק	אִתַּדַּק
	3 f.	דַּקַּת	אַדֵּקַּת	אִתַּדַּקַּת
	2 m.	דַּקְּתְּ	אַדֵּקְתְּ	אִתַּדַּקְתְּ
	2 f.	דַּקְּתִּ	אַדֵּקְתִּ	אִתַּדַּקְתִּ
	1 c.	דַּקֵּת	אַדֵּקֵת	אִתַּדַּקֵת
Pl.	3 m.	דַּקּוּ	אַדֵּקּוּ	אִתַּדַּקּוּ
	3 f.	דַּקָּא	אַדֵּקָּא	אִתַּדַּקָּא
	2 m.	דַּקְתּוּן	אַדֵּקְתּוּן	אִתַּדַּקְתּוּן
	2 f.	דַּקְתֵּן	אַדֵּקְתֵּן	אִתַּדַּקְתֵּן
	1 c.	דַּקְנָא	אַדֵּקְנָא	אִתַּדַּקְנָא
Inf.		מִדַּק	אַדָּקָא	אִתַּדָּקָא
Imp.	2 m.	דֹּק	אַדֵּק	אִתַּדַּק
	2 f.	דֹּקִּי	אַדִּקִּי	אִתַּדַּקִּי
Pl.	2 m.	דֹּקּוּ	אַדִּקּוּ	אִתַּדַּקּוּ
	2 f.	דֹּקְנָא	אַדֵּקְנָא	אִתַּדַּקְנָא
Fut.	3 m.	יִדֹּק	יַדֵּק	יִתַּדַּק
	3 f.	תִּדֹּק	תַּדֵּק	תִּתַּדַּק
	2 m.	תִּדֹּק	תַּדֵּק	תִּתַּדַּק
	2 f.	תִּדְּקִין	תַּדְּקִין	תִּתַּדְּקִין
	1 c.	אֶדֹּק	אַדֵּק	אֶתַּדַּק
Pl.	3 m.	יִדְּקוּן	יַדְּקוּן	יִתַּדְּקוּן
	3 f.	יִדְּקָן	יַדְּקָן	יִתַּדְּקָן
	2 m.	תִּדְּקוּן	תַּדְּקוּן	תִּתַּדְּקוּן
	2 f.	תִּדְּקָן	תַּדְּקָן	תִּתַּדְּקָן
	1 c.	נִדֹּק	נַדֵּק	נִתַּדַּק
1 Part.	m.	דָּקֵק	מַדֵּק	
	f.	דָּקְקָא	מַדְּקָא	
2 Part.	m.	דְּקִיק	מַדַּק	מִתַּדַּק
	f.	דְּקִיקָא	מַדְּקָא	מִתַּדְּקָא

Verbs פ״ו. § 20.

Peal.	Pr.	יְלַד
		&c. reg.
	Inf.	מֵילַד
	Imp.	לֵד
		(הַב הֲבוּ)
	Fut.	יֵילֵד
	1 Part.	יָלֵד
	2 Part.	יְלִיד
Ithpeel.		אִתְיְלֵד
Paël.	Pr.	יַלֵּד
	Fut.	יְיַלֵּד
Ithpaal.		אִתְיַלַּד
Aphel.		אוֹלִיד
	Fut.	יוֹלִיד

Par. VI.

Verbs פ״י. § 20.

Peal.	Pr.	יְטַב
	Fut.	יִיטַב
Paël.	Pr.	יַטֵּב
	Fut.	יְיַטֵּב
Aph.	Pr.	אֵיטִיב
	Inf.	אֵיטָבָא
	Fut.	יֵיטִיב

		Peal.	Ithpeel.	Pael.	Ithpaal.
Praet.	3 m.	קָם	אִתְקָם	קַיֵּם	אִתְקַיַּם
	3 f.	קָמַת	אִתְקָמַת	קַיְּמַת	אִתְקַיְּמַת
	2 m.	קָמְתְּ	אִתְקָמְתְּ	קַיֵּמְתְּ	אִתְקַיַּמְתְּ
	2 f.	קָמְתְּ	אִתְקָמְתְּ	קַיֵּמְתְּ	אִתְקַיַּמְתְּ
	1 c.	קָמֶת or קָמֵת	אִתְקָמֶת	קַיֵּמֶת	אִתְקַיֵּמֶת
Pl.	3 m.	קָמוּ	אִתְקָמוּ	קַיִּמוּ	אִתְקַיַּמוּ
	3 f.	קָמָא	אִתְקָמָא	קַיִּמָא	אִתְקַיַּמָא
	2 m.	קַמְתּוּן	אִתְקַמְתּוּן	קַיֵּמְתּוּן	אִתְקַיַּמְתּוּן
	2 f.	קַמְתֵּן	אִתְקַמְתֵּן	קַיֵּמְתֵּן	אִתְקַיַּמְתֵּן
	1 c.	קַמְנָא	אִתְקַמְנָא	קַיֵּמְנָא	אִתְקַיַּמְנָא
Inf.		מְקָם	אִתְקָמָא	קַיָּמָא	אִתְקַיָּמָא
Imp.	2 m.	קוּם	אִתְקָם	קַיֵּם	אִתְקַיַּם
	2 f.	קוּמִי	אִתְקָמִי	קַיִּמִי	אִתְקַיַּמִי
Pl.	2 m.	קוּמוּ	אִתְקָמוּ	קַיִּמוּ	אִתְקַיַּמוּ
	2 f.	קוּמְנָא	אִתְקָמְנָא	קַיֵּמְנָא	אִתְקַיַּמְנָא
Fut.	3 m.	יְקוּם	יִתְקָם	יְקַיֵּם	יִתְקַיַּם
	3 f.	תְּקוּם	תִּתְקָם	תְּקַיֵּם	תִּתְקַיַּם
	2 m.	תְּקוּם	תִּתְקָם	תְּקַיֵּם	תִּתְקַיַּם
	2 f.	תְּקוּמִין	תִּתְקָמִין	תְּקַיְּמִין	תִּתְקַיְּמִין
	1 c.	אֲקוּם	אֶתְקָם	אֲקַיֵּם	אֶתְקַיַּם
Pl.	3 m.	יְקוּמוּן	יִתְקָמוּן	יְקַיְּמוּן	יִתְקַיְּמוּן
	3 f.	יְקוּמָן	יִתְקָמָן	יְקַיְּמָן	יִתְקַיְּמָן
	2 m.	תְּקוּמוּן	תִּתְקָמוּן	תְּקַיְּמוּן	תִּתְקַיְּמוּן
	2 f.	תְּקוּמָן	תִּתְקָמָן	תְּקַיְּמָן	תִּתְקַיְּמָן
	1 c.	נְקוּם	נִתְקָם	נְקַיֵּם	נִתְקַיַּם
1 Part.	m.	קָאֵם , קָיֵם		מְקַיֵּם	
	f.	קָיְמָא		מְקַיְּמָא	
2 Part.	m.	קִים	מִתְקָם	מְקַיַּם	מִתְקַיַּם
	f.	קִימָא	מִתְקָמָא	מְקַיְּמָא	מִתְקַיְּמָא

Aphel.	Ittaphal.	Polel.	Ithpolal.
אֲקִים	אִתְּקִים	קוֹמֵם	אִתְקוֹמַם
אֲקִימַת	אִתְּקִימַת	קוֹמְמַת	אִתְקוֹמְמַת
אֲקֵימְתָּ	אִתְּקִימְתָּ	קוֹמַמְתָּ	אִתְקוֹמַמְתָּ
אֲקִימְתְּ	אִתְּקִימְתְּ	קוֹמַמְתְּ	אִתְקוֹמַמְתְּ
אֲקִימֵת	אִתְּקִימֵת	קוֹמְמֵת	אִתְקוֹמְמֵת
אֲקִימוּ	אִתְּקִימוּ	קוֹמְמוּ	אִתְקוֹמַמוּ
אֲקִימָא	אִתְּקִימָא	קוֹמְמָא	אִתְקוֹמַמָא
אֲקֵמְתּוּן	אִתְּקִימְתּוּן	קוֹמַמְתּוּן	אִתְקוֹמַמְתּוּן
אֲקֵמְתֵּן	אִתְּקִימְתֵּן	קוֹמַמְתֵּן	אִתְקוֹמַמְתֵּן
אֲקֵמְנָא	אִתְּקִימְנָא	קוֹמַמְנָא	אִתְקוֹמַמְנָא
אֲקָמָא	אִתְּקָמָא	קוֹמָמָא	אִתְקוֹמָמָא
אֲקִים	אִתְּקִים	קוֹמֵם	אִתְקוֹמַם
אֲקִימִי	אִתְּקִימִי	קוֹמֵמִי	אִתְקוֹמַמִי
אֲקִימוּ	אִתְּקִימוּ	קוֹמֵמוּ	אִתְקוֹמַמוּ
אֲקֵמְנָא	אִתְּקִימְנָא	קוֹמֵמְנָא	אִתְקוֹמַמְנָא
יְקִים	יִתְּקִים	יְקוֹמֵם	יִתְקוֹמַם
תְּקִים	תִּתְּקִים	תְּקוֹמֵם	תִּתְקוֹמַם
תְּקִים	תִּתְּקִיט	תְּקוֹמֵם	תִּתְקוֹמַם
תְּקִימִין	תִּתְּקִימִין	תְּקוֹמְמִין	תִּתְקוֹמְמִין
אֲקִים	אֶתְּקִים	אֲקוֹמֵם	אֶתְקוֹמַם
יְקִימוּן	יִתְּקִימוּן	יְקוֹמְמוּן	יִתְקוֹמְמוּן
יְקִימָן	יִתְּקִימָן	יְקוֹמְמָן	יִתְקוֹמְמָן
תְּקִימוּן	תִּתְּקִימוּן	תְּקוֹמְמוּן	תִּתְקוֹמְמוּן
תְּקִימָן	תִּתְּקִימָן	תְּקוֹמְמָן	תִּתְקוֹמְמָן
נְקִים	נִתְּקִים	נְקוֹמֵם	נִתְקוֹמַם
מְקִים		מְקוֹמֵם	
מְקִימָא		מְקוֹמְמָא	
מְקָם	מִתְּקִים	מְקוֹמַם	מִתְקוֹמַם
מְקָמָא	מִתְּקִימָא	מְקוֹמְמָא	מִתְקוֹמְמָא

		Peal.	Ithpeel.	Paël.
Praet.	3 m.	גְּלָא _ֵי	אִתְגְּלִי	גַּלִּי
	3 f.	גְּלָת	אִתְגְּלִיַּת	גַּלִּיַּת
	2 m.	גְּלֵיתָ , גְּלַיְתְּ	אִתְגְּלִיתָ	גַּלִּית
	2 f.	גְּלֵית , גְּלַיְתְּ	אִתְגְּלֵית	גַּלִּית
	1 c.	גְּלֵית , גְּלֵיתִי	אִתְגְּלֵית	גַּלִּית
Pl.	3 m.	גְּלוֹ	אִתְגְּלִיו	גַּלִּיו
	3 f.	גְּלָאָה	אִתְגְּלִיָּא	גַּלִּיָּא
	2 m.	גְּלֵיתוּן	אִתְגְּלֵיתוּן	גַּלִּיתוּן
	2 f.	גְּלֵיתֵן	אִתְגְּלֵיתֵן	גַּלִּיתֵן
	1 c.	גְּלֵינָא	אִתְגְּלֵינָא	גַּלִּינָא
Inf.		מִגְלֵא	אִתְגְּלָאָה	גַּלָּאָה
Imp.	2 m.	גְּלִי _ֵא	אִתְגְּלִי _ֵא	גַּלִּי _ֵא
	2 f.	גְּלָא	אִתְגְּלָא	גַּלָּא
Pl.	2 m.	גְּלוֹ	אִתְגְּלוֹ	גַּלּוֹ
	2 f.	גְּלָנָא	אִתְגְּלָנָא	גַּלָּנָא
Fut.	3 m.	יִגְלֵא _ִי	יִתְגְּלֵא _ִי	יְגַלֵּא _ִי
	3 f.	תִּגְלֵא	תִּתְגְּלֵא	תְּגַלֵּא
	2 m.	תִּגְלֵא	תִּתְגְּלֵא	תְּגַלֵּא
	2 f.	תִּגְלִין	תִּתְגְּלִין	תְּגַלִּין
	1 c.	אֶגְלֵא	אֶתְגְּלֵא	אֲגַלֵּא
Pl.	3 m.	יִגְלוֹן	יִתְגְּלוֹן	יְגַלּוֹן
	3 f.	יִגְלְיָן	יִתְגַּלְיָן	יְגַלְּיָן
	2 m.	תִּגְלוֹן	תִּתְגְּלוֹן	תְּגַלּוֹן
	2 f.	תִּגְלְיָן	תִּתְגַּלְיָן	תְּגַלְּיָן
	1 c.	נִגְלֵא	נִתְגְּלֵא	נְגַלֵּא
1 Part.	m.	גָּלֵא		מְגַלֵּא
	f.	גָּלְיָא		מְגַלְּיָא
2 Part.	m.	גְּלֵא _ִי	מִתְגְּלֵא	מְגַלַּי
	f.	גַּלְיָא	מִתְגַּלְיָא	מְגַלְּיָא

Ithpaal.	Aphel.	Ittaphal.
אִתְגַּלִּי	אַגְלִי _ֵי	אִתַּגְלִי
אִתְגַּלִּיַת	אַגְלִיַת	אִתַּגְלִיַת
אִתְגַּלִּית	אַגְלִית	אִתַּגְלִית
אִתְגַּלִּית	אַגְלִית	אִתַּגְלִית
אִתְגַּלֵּית	אַגְלֵית	אִתַּגְלֵית
אִתְגַּלִּיו	אַגְלִיו	אִתַּגְלִיו
אִתְגַּלִּיאָה	אַגְלִיָא	אִתַּגְלִיָא
אִתְגַּלִּיתוּן	אַגְלִיתוּן	אִתַּגְלִיתוּן
אִתְגַּלִּיתֵן	אַגְלִיתֵן	אִתַּגְלִיתֵן
אִתְגַּלִּינָא	אַגְלִינָא	אִתַּגְלִינָא
אִתְגַּלָּאָה	אַגְלָאָה	אִתַּגְלָאָה
אִתְגַּלִּי _ֵא	אַגְלִי _ֵא	אִתַּגְלִי _ֵא
אִתְגַּלָּא	אַגְלָא	אִתַּגְלָא
אִתְגַּלּוֹ	אַגְלוֹ	אִתַּגְלוֹ
אִתְגַּלָּנָא	אַגְלֵינָא	אִתַּגְלֵינָא
יִתְגַּלֵּא _ִי	יַגְלֵא _ִי	יִתַּגְלֵא _ִי
תִּתְגַּלֵּא	תַּגְלֵא	תִּתַּגְלֵא
תִּתְגַּלֵּא	תַּגְלֵא	תִּתַּגְלֵא
תִּתְגַּלִּין	תַּגְלִין	תִּתַּגְלִין
אֶתְגַּלֵּא	אַגְלֵא	אֶתַּגְלֵא
יִתְגַּלּוֹן	יַגְלוֹן	יִתַּגְלוֹן
יִתְגַּלְּיָן	יַגְלְיָן	יִתַּגְלְיָן
תִּתְגַּלּוֹן	תַּגְלוֹן	תִּתַּגָּלוֹן
תִּתְגַּלְּיָן	תַּגְלְיָן	תִּתַּגְלְיָן
נִתְגַּלֵּא	נַגְלֵא	נִתַּגְלֵא
	מַגְלֵא	
	מַגְלְיָא	
מִתְגַּלֵּא	מַגְלֵי	מִתַּגְלֵא
מִתְגַּלְּיָא	מַגְלְיָא	מִתַּגְלְיָא

	Sing. Abs.	Const.	Emph.	Suff. 3 s. m.	Suff. 2 pl. m.
			Dec. I. Singular. § 31.		
(a)	טוּר	טוּר	טוּרָא	טוּרֵהּ	טוּרְכוֹן
(b)	אִילָן	אִילַן or אִילָן	אִילָנָא	אִילָנֵהּ	אִילָנְכוֹן
			Dec. II. Singular. § 32.		
(a)	עֲלַם	עֲלַם	עָלְמָא	עָלְמֵהּ	עֲלַמְכוֹן
(b)	כָּהֵן	כָּהֵן	כָּהֲנָא	כָּהֲנֵהּ	כָּהֲנְכוֹן
			Dec. III. Singular. § 33.		
(a)	מְלֵךְ (מֶלֶךְ)	מְלֵךְ (מֶלֶךְ)	מַלְכָּא	מַלְכֵּהּ	מַלְכְּכוֹן
(b)	זְמַן	זְמַן	זִמְנָא	זִמְנֵהּ	זִמְנְכוֹן
(c)	חֵלֶם	חֵלֶם	חֶלְמָא	חֶלְמֵהּ	חֶלְמְכוֹן
(d)	עַיִן	עֵין	עֵינָא (עַיְנָא)	עֵינֵהּ (עַיְנֵהּ)	עֵינְכוֹן
(e)	קֹדֶשׁ	קֹדֶשׁ	קָדְשָׁא (or קֻדְשָׁא etc.)	קָדְשֵׁהּ	קָדְשְׁכוֹן
(f)	מִתְקְטֵל	מִתְקְטֵל	מִתְקַטְלָא	מִתְקַטְלֵהּ	מִתְקַטַּלְכוֹן
			Dec. IV. Singular. § 34.		
(a)	גַּב	גַּב	גַּבָּא	גַּבֵּהּ	גַּבְּכוֹן
(b)	עֵז	עֵז	עִזָּא	עִזֵּהּ	עִזְּכוֹן
(c)	אֵם	אֵם	אֶמָּא	אֶמֵּהּ	אֶמְּכוֹן
			Dec. V. Singular. § 35.		
(a)	גָּלֵא	גָּלֵא	גָּלְיָא	גָּלְיֵהּ	גָּלִיכוֹן
(b)	מַגְלֵי	מַגְלֵי	מַגְלְיָא	מַגְלְיֵהּ	מַגְלִיכוֹן
			Dec. VI. Singular. § 36.		
	קַדְמַי	קַדְמַי	קַדְמָאָה	קַדְמָאֵהּ	קַדְמָאֲכוֹן

Plur. Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2 pl. m.
		Dec. I. Plural.		
טוּרִין	טוּרֵי	טוּרַיָּא	טוּרוֹהִי	טוּרֵיכוֹן
אִילָנִין	אִילָנֵי	אִילָנַיָּא	אִילָנוֹהִי	אִילָנֵיכוֹן
		Dec. II. Plural.		
עֲלָמִין	עֲלָמֵי	עֲלָמַיָּא	עֲלָמוֹהִי	עֲלָמֵיכוֹן
כָּהֲנִין	כָּהֲנֵי	כָּהֲנַיָּא	כָּהֲנוֹהִי	כָּהֲנֵיכוֹן
		Dec. III. Plural.		
מַלְכִּין	מַלְכֵּי	מַלְכַּיָּא	מַלְכּוֹהִי	מַלְכֵּיכוֹן
זִמְנִין	זִמְנֵי	זִמְנַיָּא	זִמְנוֹהִי	זִמְנֵיכוֹן
חֶלְמִין	חֶלְמֵי	חֶלְמַיָּא	חֶלְמוֹהִי	חֶלְמֵיכוֹן
עַיְנִין	עֵינֵי (עַיְנֵי)	עֵינַיָּא (עַיְנַיָּא)	עֵינוֹהִי (עַיְנוֹהִי)	עֵינֵיכוֹן (עַיְנֵיכוֹן)
קָדְשִׁין	קָדְשֵׁי	קָדְשַׁיָּא	קָדְשׁוֹהִי	קָדְשֵׁיכוֹן
מִתְקַטְלִין	מִתְקַטְלֵי	מִתְקַטְלַיָּא	מִתְקַטְלוֹהִי	מִתְקַטְלֵיכוֹן
		Dec. IV. Plural.		
גַּבִּין	גַּבֵּי	גַּבַּיָּא	גַּבּוֹהִי	גַּבֵּיכוֹן
עִזִּין	עִזֵּי	עִזַּיָּא	עִזּוֹהִי	עִזֵּיכוֹן
אֶמִּין	אֶמֵּי	אֶמַּיָּא	אֶמּוֹהִי	אֶמֵּיכוֹן
		Dec. V. Plural.		
גָּלַיִן	גָּלֵי	גָּלַיָּא	גָּלוֹהִי	גָּלֵיכוֹן
מַגְלַיִן	מַגְלֵי	מַגְלַיָּא	מַגְלוֹהִי	מַגְלֵיכוֹן
		Dec. VI. Plural.		
קַדְמָאִין	קַדְמָאֵי	קַדְמָאֵי	קַדְמָאוֹהִי	קַדְמָאֵיכוֹן

	Abs.	Const.	Emph.	Suff. 3. s. m.	Suff. 2 pl. m.
Dec. VII. Singular. § 37.					
(*a*)	מְדִינָא	מְדִינַת	מְדִינְתָּא	מְדִינְתֵּהּ	מְדִינַתְכוֹן
(*b*)	מַשְׁרִי	מַשְׁרִית	מַשְׁרִיתָא	מַשְׁרִיתֵהּ	מַשְׁרִיתְכוֹן
(*c*)	מַלְכוּ	מַלְכוּת	מַלְכוּתָא	מַלְכוּתֵהּ	מַלְכוּתְכוֹן
Plural.					
(*a*)	מְדִינָן	מְדִינָת	מְדִינָתָא	מְדִינָתוֹהִי	מְדִינָתְכוֹן
(*b*)	מַשְׁרְיָן	מַשְׁרְיָת	מַשְׁרְיָתָא	מַשְׁרְיָתוֹהִי	מַשְׁרְיָתְכוֹן
(*c*)	מַלְכְוָן	מַלְכְוָת	מַלְכְוָתָא	מַלְכְוָתוֹהִי	מַלְכְוָתְכוֹן
Dec. VIII. Singular. § 38.					
(*a*)	אַרְמְלָא	אַרְמְלַת	אַרְמַלְתָּא	אַרְמַלְתֵּהּ	אַרְמַלְתְּכוֹן
(*b*)	גָּלְיָא	גָּלְיַת	גָּלִיתָא	גָּלִיתֵהּ	גָּלִיתְכוֹן
(*c*)	זְכוּ	זְכוּת	זְכוּתָא	זְכוּתֵהּ	זְכוּתְכוֹן
Plural.					
(*a*)	אַרְמְלָן	אַרְמְלָת	אַרְמְלָתָא	אַרְמְלָתוֹהִי	אַרְמְלָתְכוֹן
(*b*)	גָּלְיָן	גָּלְיָת	גָּלְיָתָא	גָּלְיָתוֹהִי	גָּלְיָתְכוֹן
(*c*)	זַכְוָן	זַכְוָת	זַכְוָתָא	זַכְוָתוֹהִי	זַכְוָתְכוֹן
Dec. IX. Singular. § 39.					
	קַדְמָאָה	קַדְמָאַת	קַדְמָיְתָא	קַדְמָיְתֵהּ	קַדְמָיַתְכוֹן
Plural.					
	קַדְמָאָן	קַדְמָאָת	קַדְמָיָתָא	קַדְמָיָתוֹהִי	קַדְמָיָתְכוֹן

Par. XI. Numerals.

A. Cardinals, etc. from 1 *to* 10.

	Masculine.		Feminine.		Ordinals.	
No.	Abs.	Const.	Abs.	Const.	Masc.	Fem.
1	חַד	חַד	חֲדָא	חֲדַת	קַדְמַי	קַדְמָאָה
2	תְּרֵין	תְּרֵי	תַּרְתֵּין	תַּרְתֵּי	תִּנְיָן	תִּנְיָנָא
3	תְּלָתָה	תְּלָתַת	תְּלָת	תְּלָתֵי	תְּלִיתַי (תַּלְתִּי)	תְּלִיתָא
4	אַרְבְּעָה	אַרְבְּעַת	אַרְבַּע	אַרְבַּעְתֵּי	רְבִיעַי	רְבִיעָיָא
5	חַמְשָׁא	חַמְשַׁת	חֲמֵשׁ	חַמְשָׁתֵי	חֲמִישַׁי	חֲמִישָׁיתָא
6	שִׁתָּא	שִׁתַּת	שֵׁת	שִׁתָּתֵי	שִׁתַּי	שְׁתִיתֵיתָא
7	שִׁבְעָה	שִׁבְעַת	שְׁבַע	שִׁבְעָתֵי	שְׁבִיעַי	שְׁבִיעֲתָא
8	תְּמַנְיָא	תְּמַנְיַת	תַּמְנֵי	תְּמַנְיָתֵי	תְּמִינַי	תְּמִינְתָּא
9	תִּשְׁעָה	תִּשְׁעַת	תְּשַׁע	תִּשְׁעָתֵי	תְּשִׁיעַי	תְּשִׁיעֵיתָא
10	עַסְרָא	עַסְרַת	עֲסַר	עֲסַרְתֵּי	עֲסִירַי	עֲסִירֵיתָא

B. Cardinals from 11 *to* 19.

	Masculines.	Feminines.
11	חַד עֲסַר	חֲדָא עַסְרֵי
12	תְּרֵי עֲסַר (תְּרֵיסַר)	תַּרְתָּא עַסְרֵי (תַּרְתֵּיסְרֵי)
13	תְּלָתָא עֲסַר { תְּלֵיסַר / תְּלָתֵיסַר }	תְּלָת עַסְרֵי (תְּלֵיסְרֵי)
14	אַרְבְּעָה עֲסַר (אַרְבֵּיסַר)	אַרְבַּע עַסְרֵי (אַרְבֵּיסְרֵי)
15	חַמְשָׁא עֲסַר (חֲמֵיסַר)	חֲמֵשׁ עַסְרֵי (חֲמֵיסְרֵי)
16	שִׁתָּא עֲסַר { שִׁתֵּיסַר / שֵׁתֵּיסַר }	שֵׁת עַסְרֵי (שֵׁיתְסְרֵי)
17	שִׁבְעָה עֲסַר (שְׁבְסַר)	שְׁבַע עַסְרֵי (שְׁבְסְרֵי)
18	{ תְּמָנַת עֲסַר / תְּמַנְיָא עֲסַר } (תַּמְנֵיסַר)	תַּמְנֵי עַסְרֵי
19	תִּשְׁעָה עֲסַר	תְּשַׁע עַסְרֵי { שְׁתְסְרֵי / שְׁתֵסְרֵי }

CHALDEE CHRESTOMATHY.

PART I.

SELECT SENTENCES FOR GRAMMATICAL EXERCISE.

1 בְּקַדְמִין בְּרָא יְיָ יָת שְׁמַיָּא וְיָת אַרְעָא׃

2 וַאֲנָא הָא אֲנָא־מְקַיֵּם יָת־קְיָמִי עִמְּכוֹן וְעִם־בְּנֵיכוֹן
בַּתְרֵיכוֹן׃

3 יָת־קַשְׁתִּי יְהָבִית בַּעֲנָנָא וּתְהֵי לְאָת קְיָם בֵּין־מֵימְרִי
וּבֵין אַרְעָא׃

4 יַפְתֵּי יְיָ לְיֶפֶת וְיַשְׁרֵי שְׁכִנְתֵּיהּ בְּמַשְׁכְּנֵיהּ דְּשֵׁם וִיהֵי
כְנַעַן עַבְדָּא לְהוֹן׃

5 אֲרֵי כָל־אַרְעָא דִּי־אַתְּ חָזֵי לָךְ אֶתְּנִנַּהּ וְלִבְנָךְ עַד־
עָלְמָא׃

6 וְהֵימִין בְּמֵימְרָא דַיְיָ וְחַשְׁבַהּ לֵיהּ לִזְכוּ׃

7 וְיִתֵּן לָךְ יְיָ מִטַּלָּא דִשְׁמַיָּא וּמִטּוּבָא דְאַרְעָא׃

8 לָא־יֵיחוֹת בְּרִי עִמְּכוֹן אֲרֵי־אֲחוּהִי מִית וְהוּא
בִּלְחוֹדוֹהִי אִשְׁתְּאַר׃

9 וַאֲמַר אֲנָא יוֹסֵף אֲחוּכוֹן דְּזַבֵּנְתּוּן יָתִי לְמִצְרָיִם׃

10 לָא־יִעְדֵּי עָבֵד שׁוּלְטָן מִדְּבֵית יְהוּדָה וְסָפְרָא מִבְּנֵי־
בְנוֹהִי עַד־עָלְמָא עַד־דְּיֵיתֵי מְשִׁיחָא דְּדִילֵיהּ הִיא
מַלְכוּתָא וְלֵיהּ יִשְׁתַּמְעוּן עַמְמַיָּא׃

11 וַאֲמַר שְׁכִנְתִּי תְּהָךְ וַאֲנִיחַ לָךְ׃

12 יַת־יוֹמֵי־שַׁבַּיָּא דִילִי תִּטְּרוּן וּלְבֵית מַקְדְּשִׁי תְּהוֹן
דַּחֲלִין אֲנָא יְיָ׃

13 וְאַשְׁרֵי שְׁכִנְתִּי בֵּינֵיכוֹן וְאֶהֱוֵי לְכוֹן לֶאֱלָהּ וְאַתּוּן
תְּהוֹן ־ קֳדָמַי לְעָם׃

14 וּבְמִשְׁרוֹהִי אֲמַר תּוּב יְיָ שְׁרֵי־בִיקָרָךְ־בְּגוֹ־רִבְוָת
אַלְפַיָּא דְיִשְׂרָאֵל׃

15 מַה־טָּבָא אַרְעָךְ יַעֲקֹב בֵּית מֵישְׁרָךְ יִשְׂרָאֵל׃

16 לָא־יְהֵוֵי לָךְ אֱלָהּ אוּחֲרָן בַּר־מִנִּי׃

17 שְׁמַע יִשְׂרָאֵל יְיָ אֱלָהָנָא יְיָ חָד׃

18 וְתִרְחַם יַת יְיָ אֱלָהָךְ בְּכָל־לִבָּךְ וּבְכָל־נַפְשָׁךְ וּבְכָל־
נִכְסָךְ׃

19 וּתְרַחֲמוּן יַת־גִּיּוֹרָא אֲרֵי־דַיָּרִין הֲוֵיתוּן בְּאַרְעָא
דְמִצְרָיִם׃

20 יַת־יְיָ אֱלָהָךְ תִּדְחַל וּקְדָמוֹהִי תִּפְלַח וּלְדַחַלְתֵּיהּ
תִּתְקָרַב וּבִשְׁמֵיהּ תְּקַיֵּם׃

21 דַּהֲלָת־תַּקִּיפָא דִּי־בְרָאָךְ אִתְנְשֵׁיתָא שְׁבַקְתָּא פּוּלְחָן־
אֱלָהָא דַּעֲבָדָךְ׃

22 אִלּוּ חַכִּימוּ אִסְתַּכַּלוּ בְדָא סַבְרוּ מָה־יְהֵי בְּסוֹפֵיהוֹן׃

23 לֵית אֱלָהָא כֶּאֱלָהָא־דְיִשְׂרָאֵל דִּשְׁכִנְתֵּיהּ בִּשְׁמַיָּא
בְּסַעֲדָךְ וְתוּקְפֵיהּ בִּשְׁמֵי שְׁמַיָּא׃

PART II.

EXTRACTS FROM THE TARGUMS.

I. *History of the fall.* Gen. 3.—Onkelos.

1 וְחִוְיָא הֲוָה עָרִים מִכֹּל חֵוַת בָּרָא דִּי עֲבַד יְיָ אֱלֹהִים
וַאֲמַר לְאִתְּתָא בְּקוּשְׁטָא אֲרֵי־אֲמַר יְיָ לָא תֵיכְלוּן מִכֹּל
2 אִילָן גִּנְתָּא׃ וַאֲמֶרֶת אִתְּתָא לְחִוְיָא מִפֵּירֵי כָל אִילָן־גִּנְתָּא
3 נֵיכוּל׃ וּמִפֵּירֵי אִילָנָא דִּי בִמְצִיעוּת־גִּנְתָּא אֲמַר יְיָ לָא
4 תֵיכְלוּן מִנֵּיהּ וְלָא תִקְרְבוּן בֵּיהּ דִּלְמָא תְמוּתוּן׃ וַאֲמַר
5 חִוְיָא לְאִתְּתָא לָא מְמָת תְּמוּתוּן׃ אֲרֵי גְּלֵי קֳדָם־יְיָ אֲרֵי
בְּיוֹמָא דְּתֵיכְלוּן מִנֵּיהּ וְיִתְפַּתְּחָן עֵינֵיכוֹן וּתְהוֹן כְּרַבְרְבִין
6 חַכְמִין בֵּין־טָב לְבִישׁ׃ וַחֲזָת אִתְּתָא אֲרֵי טָב אִילָנָא
לְמֵיכַל וַאֲרֵי אָסוּ־הוּא לְעַיְנִין וּמְרַגַּג אִילָנָא לְאִסְתַּכָּלָא
בֵּיהּ וּנְסֵיבַת מֵאִיבֵּהּ וַאֲכָלַת וִיהַבַת אַף־לְבַעְלָהּ עִמַּהּ
7 וַאֲכַל׃ וְאִתְפַּתַּחָא עֵינֵי תַרְוֵיהוֹן וִידַעוּ אֲרֵי עַרְטִלָּאִין
אִנּוּן וְחַטִּיטוּ לְהוֹן טַרְפֵי תְאֵנִין וַעֲבַדוּ לְהוֹן זְרָזִין׃
8 וּשְׁמַעוּ יַת־קָל מֵימְרָא־דַיְיָ אֱלֹהִים מְתַהַלֵּךְ בְּגִנְתָּא
לִמְנַח יוֹמָא וְאִטַּמַּר אָדָם וְאִתְּתֵיהּ מִן־קֳדָם יְיָ אֱלֹהִים
9 בְּגוֹ אִילַן גִּנְתָּא׃ וּקְרָא יְיָ אֱלֹהִים לְאָדָם וַאֲמַר לֵיהּ אָן
10 אַתְּ׃ וַאֲמַר יַת־קָל־מֵימְרָךְ שְׁמָעִית בְּגִנְתָּא וּדְחֵילִית
11 אֲרֵי־עַרְטִלַּאי אֲנָא וְאִטַּמְּרֵית׃ וַאֲמַר מַן חַוִּי לָךְ אֲרֵי

עַרְטְלַאי אַתְּ הֲמִן־אִילָנָא דִּי פַקֵּדְתָּךְ בְּדִיל־דְּלָא־לְמֵיכַל
12 מִנֵּיהּ אֲכַלְתְּ ׃ וַאֲמַר אָדָם אִתְּתָא דִּיהַבְתְּ עִמִּי הִיא
13 יְהָבַת לִי מִן־אִילָנָא וַאֲכָלֵית ׃ וַאֲמַר יְיָ אֱלֹהִים לְאִתְּתָא
מַה־דָּא עֲבַדְתְּ וַאֲמֶרֶת אִתְּתָא חִוְיָא אַטְעְיַנִי וַאֲכָלֵית ׃
14 וַאֲמַר יְיָ אֱלֹהִים לְחִוְיָא אֲרֵי־עֲבַדְתְּ דָּא לִיט אַתְּ מִכָּל־
בְּעִירָא וּמִכֹּל חֵיוַת בָּרָא עַל־מְעָךְ תֵּיזִיל וְעַפְרָא תֵּיכוּל
15 כָּל־יוֹמֵי חַיָּיךְ ׃ וּדְבָבוּ אֲשַׁוֵּי בֵּינָךְ וּבֵין אִתְּתָא וּבֵין
בְּנָךְ וּבֵין בְּנָהָא הוּא יְהֵי־דָּכִיר לָךְ מַה־דַּעֲבַדְתְּ לֵיהּ־
16 מִלְּקַדְמִין וְאַתְּ תְּהֵי־נָטֵר־לֵיהּ לְסוֹפָא ׃ לְאִתְּתָא אֲמַר
אַסְגָּאָה אַסְגֵּי צַעֲרֵיכִי וְעִדּוּיָיכִי בְּצַעַר תֵּלְדִין בְּנִין
17 וּלְוָת־בַּעְלִיךְ תְּהֵי תְּאוּבְתִּיךְ וְהוּא יִשְׁלַט־בִּיךְ ׃ וּלְאָדָם
אֲמַר אֲרֵי קַבֵּלְתָּ לְמֵימַר אִתְּתָךְ וַאֲכַלְתְּ מִן־אִילָנָא
דִּי פַקֵּדְתָּךְ לְמֵימַר לָא תֵיכוּל מִנֵּיהּ לִיטָא אַרְעָא בְּדִילָךְ
18 בְּעָמָל תֵּיכְלִנַּהּ כֹּל יוֹמֵי חַיָּיךְ ׃ וְכוּבִין וְאַטְדִין תַּצְמַח
19 לָךְ וְתֵיכוּל יַת־עִסְבָּא דְּחַקְלָא ׃ בְּזֵעְתָא דְּאַפָּךְ תֵּיכוּל
לַחְמָא עַד דִּתְתוּב לְאַרְעָא דְּמִנַּהּ אִתְבְּרֵיתָא אֲרֵי־עַפְרָא
20 אַתְּ וּלְעַפְרָא תְּתוּב ׃ וּקְרָא אָדָם שׁוּם אִתְּתֵיהּ חַוָּה אֲרֵי
21 הִיא הֲוָת אִמָּא דְּכָל בְּנֵי־אֱנָשָׁא ׃ וַעֲבַד יְיָ אֱלֹהִים לְאָדָם
וּלְאִתְּתֵיהּ לְבוּשִׁין־דִּיקָר עַל־מְשַׁךְ־בִּשְׂרְהוֹן וְאַלְבְּשִׁנּוּן ׃
22 וַאֲמַר יְיָ אֱלֹהִים הָא אָדָם הֲוָה יְחִידִי בְּעָלְמָא־מִנֵּיהּ
לְמִדַּע טָב וּבִישׁ וּכְעַן דִּלְמָא־יוֹשִׁיט יְדֵיהּ וְיִסַּב אַף
23 מֵאִילַן חַיַּיָּא וְיֵיכוּל וְיֵחֵי לְעָלַם ׃ וְשַׁלְּחֵיהּ יְיָ אֱלֹהִים
מִגִּנְּתָא דְּעֵדֶן לְמִפְלַח יַת־אַדְמְתָא דְּאִתְבְּרִי מִתַּמָּן ׃
24 וְתָרֵיךְ יַת־אָדָם וְאַשְׁרֵי מִלְּקַדְמִין לְגִנְּתָא דְּעֵדֶן יַת־
כְּרוּבַיָּא וְיַת שְׁנַן חַרְבָּא דְּמִתְהַפְּכָא לְמִטַּר יַת־אוֹרַח
אִילָן חַיַּיָּא ׃

II. *The same.* Gen. 3.—Pseudo-Jonathan.

1 וְחִוְיָא הֲוָה חַכִּים לְבִישׁ מִכָּל חֵיוַת בָּרָא דַעֲבַד יְיָ
אֱלֹהִים וְאָמַר לְאִתְּתָא הֲקוּשְׁטָא דְאָמַר יְיָ אֱלֹהִים לָא
2 תֵיכְלוּן מִכָּל אִילַן גִּינוּנִיתָא׃ וַאֲמָרַת אִתְּתָא לְחִוְיָא
מִשְּׁאַר פֵּירֵי אִילַן גִּינוּנִיתָא אִית לַן רְשׁוּ לְמֵיכַל׃
3 וּמִפֵּירֵי אִלָּנָא דְּבֵי מְצִיעוּת גִּינוּנִיתָא אָמַר יְיָ לָא תֵיכְלוּן
4 מִנֵּיהּ וְלָא תִקְרְבוּן בֵּיהּ דִּילְמָא תְמוּתוּן׃ בֵּי הִיא
שַׁעְתָּא אָמַר חִוְיָא דְלָטוּר עַל בָּרְיֵהּ וְאָמַר לְאִתְּתָא לָא
מְמַת תְמוּתוּן בְּרַם כָּל־אוּמָנָא סָנֵי בַר אוּמָנוּתֵיהּ׃
5 אֲרוּם גְּלֵי קֳדָם יְיָ אֲרוּם בְּיוֹמָא דְתֵיכְלוּן מִנֵּיהּ וְתֶהֱווֹן
כְּמַלְאָכִין רַבְרְבִין דְּחַכְמִין לְמִנְדַּע בֵּין טַב לְבִישׁ׃
6 וְחָמַת אִתְּתָא יַת סַמָּאֵל מַלְאַךְ מוֹתָא וּדְחִילַת וְיַדְעַת
אֲרוּם טַב אִילָנָא לְמֵיכַל וַאֲרוּם אָסוּ הוּא לִנְהוֹרָא
דְעַיְנִין וּמְרַגַּג אִילָנָא לְאִיסְתַּכָּלָא בֵיהּ וּנְסִיבַת מֵאִיבֵּיהּ
7 וַאֲכָלַת וִיהָבַת אַף לְבַעֲלָהּ עִמַּהּ וַאֲכַל׃ וְאִתְנַהֲרָן עֵינֵי
תַּרְוֵיהוֹן וִידַעוּ אֲרוּם עַרְטִלָּאִין אִינוּן דְּאִתְעַרְטְלוּ מִן
לְבוּשׁ טוּפְרָא דְאִתְבְּרִיאוּ בֵיהּ וַהֲווֹן חַמְיַן בְּהַתְּתְהוֹן
וְחַטִּיטוּ לְהוֹן מְטַרְפֵּי תֵינִין וַעֲבָדוּ לְהוֹן קַמּוּרִין׃
8 וּשְׁמָעוּ יַת קַל מֵימְרָא דַיְיָ אֱלֹהִים מְטַיַּיל בְּגִינוּנִיתָא
לִמְנַח יוֹמָא וְאִיטְמַר אָדָם וְאִנְתְּתֵיהּ מִן קֳדָם יְיָ
9 אֱלֹהִים בִּמְצִיעוּת אִילָנֵי גִינוּנִיתָא׃ וּקְרָא יְיָ אֱלֹהִים
לְאָדָם וְאָמַר לֵיהּ הֲלָא כָל עַלְמָא דִבְרֵיתִי גְּלֵי קֳדָמַי
חֲשׁוֹכָא כִּנְהוֹרָא וְהֵיךְ אַנְתְּ סְבַר בְּלִבָּךְ לְאִיטְמָרָא מִן
קֳדָמַי הֲלָא אֲתַר דְּאַנְתְּ מִטְמַר בֵּיהּ אֲנָא חָמֵי וְאַן אִינוּן
10 פִּקּוּדַיָּא דְפַקֵּידְתָּךְ׃ וְאָמַר יַת קַל מֵימְרָךְ שְׁמָעִית

בְּגִנּוֹנִיתָא וּדְחֵלִית אֲרוּם עַרְטוּלָאִי וּמִצְוָתָא דְפַקְדַתְנִי
11 אַעֲבָרִית מִינִי וְאִיטְמָרִית מִן כִּיסוּפָא׃ וְאָמַר מַן חַוִּי
לָךְ אֲרוּם עַרְטִילָאִי אַתְּ דִּלְמָא מִן פֵּירֵי אִילָנָא דְפַקִּידְתָּךְ
12 דְּלָא לְמֵיכַל מִנֵּיהּ אֲכָלְתְּ׃ וְאָמַר אָדָם אִתְּתָא דִיהַבְתְּ
13 גַּבִּיי הִיא יַהֲבַת לִי מִן פֵּירֵי אִילָנָא וַאֲכָלִית׃ וַאֲמַר יְיָ
אֱלֹהִים לְאִתְּתָא מַה דָא עֲבַדְתְּ וַאֲמָרַת אִתְּתָא חִוְיָא
אַשְׁיַינִי כְּחוּכְמְתֵיהּ וְאַטְעַיְנִי בְּרִשְׁעוּתֵיהּ וַאֲכָלִית׃
14 וְאַיְיתִי יְיָ אֱלֹהִים תְּלָתֵיהוֹן לְדִינָא וְאָמַר לְחִוְיָא אֲרוּם
עֲבַדְתְּ דָא לִיט אַתְּ מִכָּל בְּעִירָא וּמִכָּל חֵיוַת בָּרָא עַל
מֵיעָךְ תְּהֵא מְטַיֵּיל וְרַגְלָךְ יִתְקָצְצוּן וּמַשְׁכָךְ תְּהֵא
מִשְׁלַח חֲדָא לְשַׁב שְׁנִין וְאֶרִיסָא דְמוֹתָא בְּפֻמָּךְ וְעַפְרָא
15 תֵּיכוֹל כָּל יוֹמֵי חַיָּיךְ׃ וּדְבָבוּ אֵישַׁוִּי בֵּינָךְ וּבֵין אִתְּתָא
בֵּין זַרְעֲיַית בְּנָךְ וּבֵין זַרְעֲיַית בְּנָהָא וִיהֵי כַּד יְהוֹן בְּנָהָא
דְאִתְּתָא נַטְרִין מִצְוָותָא דְאוֹרַיְיתָא יְהֲוֹן מְכַוְּנִין וּמַחְיָין
יָתָךְ עַל רֵישָׁךְ וְכַד שַׁבְקִין מִצְוָתָא דְאוֹרַיְתָא תֶּהֱוֵי
מִתְכַּוֵּין וְנָכִית יַתְהוֹן בְּעִקְבֵיהוֹן בְּרַם לְהוֹן יְהֵא אָסוּ
וְלָךְ לָא יְהֵא אָסוּ וַעֲתִידִין אִינוּן לְמֶעֱבַד שְׁפִיוּתָא
16 בְּעִיקְבָא בְּיוֹמֵי מַלְכָּא מְשִׁיחָא׃ לְאִנְתְּתָא אֲמַר אַסְגָּא
אַסְגֵּי סִיגוּפַיִךְ בְּאַדָּם בְּתוּלִין וְעִידוּיַיִךְ בְּצַעַר תֵּלְדִין
בְּנִין וּלְוַת בַּעֲלִיךְ תְּהֵי מַתְוִיךְ וְהוּא יְהֵי שָׁלִיט בִּיךְ
17 לְמִזְכֵּי וּלְמֶחְטֵי׃ וּלְאָדָם אֲמַר אֲרוּם קַבֵּלְתְּ לְמֵימַר
אִנְתְּתָךְ וַאֲכַלְתְּ מִן פֵּירֵי אִילָנָא דְפַקִּידְתָּךְ לְמֵימַר לָא
תֵיכוֹל מִנֵּיהּ לִיטָא אַרְעָא בְּגִין דְּלָא חַוִּיאַת לָךְ חוֹבָךְ
18 בַּעֲמַל תֵּיכְלִנָּהּ כָּל יוֹמֵי חַיָּיךְ׃ וְכוּבִין וְאַטְדִין תִּצְמַח
וְתַרְבֵּי בְּדִילָךְ וְתֵיכוּל יַת עִשְׂבָּא דְעַל אַפֵּי בָרָא עָנֵי אָדָם
וְאָמַר בְּבָעוּ בְּרַחְמִין מִן קֳדָמָךְ יְיָ דְּלָא נִתְחַשָּׁב כִּבְעִירָא

דְּנֵיכוּל עִיסְבָּא דְּאַפֵּי בָרָא נֵיקוּם כְּעַן וְנִלְעֵי בְּלֵיעוּת
יְדַיי וְנֵיכוּל מָזוֹן מִן מְזוֹנָא דְּאַרְעָא וּבְכֵן יִתְאַפְרַשׁ כְּעַן
19 קֳדָמָךְ בֵּין בְּנֵי אֵינָשָׁא וּבֵין בְּנֵי בְעִירָא׃ בְּלֵיעוּת כַּף
יְדָךְ תֵּיכוּל מְזוֹנָא עַד דִּתְיְהֲדוֹר לְעַפְרָא דְמִינָהּ
אִתְבְּרֵיאַת אֲרוּם עַפְרָא אַנְתְּ וּלְעַפְרָא תְּתוּב דְּמִן עַפְרָא
אַנְתְּ עָתִיד לְמֵיקוּם לְמֵיתַן דִּינָא וְחוּשְׁבְּנָא עַל כָּל מַה
20 דַּעֲבַדְתְּ בְּיוֹם דִּינָא רַבָּא׃ וּקְרָא אָדָם שׁוּם אִנְתְּתֵיהּ
21 חַוָּה אֲרוּם הִיא הֲוַת אִימָא דְּכָל בְּנֵי נְשָׁא׃ וַעֲבַד יְיָ
אֱלֹהִים לְאָדָם וּלְאִנְתְּתֵיהּ לְבוּשִׁין דִּיקַר מִן מְשַׁךְ חִוְיָא
דַּאשְׁלַח מִנֵּיהּ עַל מְשַׁךְ בִּשְׂרֵיהוֹן חֲלַף טוּפְרֵיהוֹן
22 דְּאִשְׁתַּלְחוּ וְאַלְבֵּישִׁינוּן׃ וַאֲמַר יְיָ אֱלֹהִים לְמַלְאֲכַיָּא דִּי
מְשַׁמְּשִׁין קֳדָמוֹי הָא אָדָם הֲוָה יְחִידַיי בְּאַרְעָא הֵיכְמָא
דַּאֲנָא יְחִידַי בִּשְׁמֵי מְרוֹמָא וַעֲתִידִין לְמֵיקוּם מִנֵּיהּ
דְּיַדְעִין לְמַפְרְשָׁא בֵּין טַב לְבִישׁ אִלּוּ נְטַר מִצְוָתָא
פִּקּוּדְתֵּיהּ אִית הוּא חַי וְקַיָּם כְּאִילַן חַיָּיא עַד לְעָלְמִין
וּכְדוּן עַל דְּלָא נְטַר מַה דְּפַקֵּידְתָּא נִגְזוֹר עֲלוֹהִי וְנִטְרְדֵיהּ
מִן גִּנְתָא דְעֵדֶן קֳדָם עַד לָא יִפְשׁוֹט יְדֵיהּ וְיִסַּב מִן פֵּירֵי
אִילַן חַיַּיא דְּהָא אִין אָכִיל הוּא מִנֵּיהּ הָוֵי חַי וְקַיָּם עַד
23 לְעָלְמִין׃ וְתָרְכֵיהּ יְיָ אֱלֹהִים מִגִּנְתָא דְעֵדֶן וַאֲזַל וְיָתִיב
בְּטוּר מוֹרִיָּה לְמִפְלַח יַת אַדְמְתָא דְּאִתְבְּרֵי מִתַּמָּן׃
24 וּטְרַד יַת אָדָם מִן דְּאַשְׁרֵי יְקַר שְׁכִנְתֵּיהּ מִן לְקַדְמִין בֵּין
תְּרֵין כְּרוּבַיָּא קֳדָם עַד לָא בְרָא עָלְמָא בְּרָא אוֹרַיְתָא
אַתְקִין גִּינְתָא דְעֵדֶן לְצַדִּיקַיָּא דְּיֵיכְלוּן וְיִתְפַּנְקוּן מִן פֵּירֵי
אִילָנָא עַל דִּי פְּלָחוּ בְחַיֵּיהוֹן בְּאוּלְפַן אוֹרַיְתָא בְּעָלְמָא
הָדֵין וְקַיִּימוּ פִּקּוּדַיָּא אַתְקִין גֵּיהִנָּם לְרַשִׁיעַיָּא דְּמְתִילָא
לַחֲרִיבָא שְׁנִינָא אָכְלָה מִתְּרֵין סִטְרִין אַתְקִין בְּגַוָּהּ

זִיקוּקִין דִּינוּר וְגוּמְרִין דְּאֶשָּׁתָא לְמֵדָן בְּהוֹן לְרַשִּׁיעַיָּא
דְּמָרְדוּ בְחַיֵּיהוֹן בְּאוּלְפַן אוֹרַיְתָא טַבְתָּא הִיא אוֹרַיְתָא
לְפַלְחָהּ מִן פֵּירֵי אִילַן חַיָּא דְּאַתְקְנָהָא מֵימָר דַּיְיָ
לְנַטוֹרְהָא דִיהֵי קָיַם וּמְטַיֵּל בִּשְׁבִילֵי אָרְחָה דְחַיֵּי
לְעָלְמָא דְּאָתֵי׃

III. *The same.* Gen. 3.—Jerusalem Targum.

8, 7 וַעֲבָדוּ לְהוֹן אִצְטַלְוָן׃ מְטַיֵּל בְּגִנְתָּא לְתוּקְפָּא דְיוֹמָא׃
9 וּקְרָא מֵימְרָא דַיְיָ אֱלֹהִים לְאָדָם וַאֲמַר לֵיהּ הָא עַלְמָא
דְּבָרֵית גְּלֵי קֳדָמַי חֲשׁוֹכָא וּנְהוֹרָא גְּלִיאוּ קֳדָמַי וְאֵיךְ אַתְּ
סָבַר דְּלֵית גְּלֵי קֳדָמַי אַתְרָא דְּאַתְּ בְּגַוֵּיהּ הָן הִיא מִצְוְתָא
15 דְּפַקֵּדִית יָתָךְ׃ וִיהֵי כַּד יֶהֶוְיָן בְּנַיָּא דְּאִתְּתָא לָעַיִן
בְּאוֹרַיְתָא וְעַבְדִין פִּקּוּדַיָּא יֶהֶוְיָן מְכַוְּנִין וּמָחְיָן יָתָךְ
לְרֵישָׁךְ וְקָטְלִין יָתָךְ וְכַד יִשְׁבְּקוּן בְּנַיָּא דְּאִתְּתָא מִצְוָתָא
דְּאוֹרַיְתָא וְלָא יַעַבְדוּן פִּקּוּדַיָּא תֶּהֱוֵי מִתְכַּוֵּין וְנָכֵית
יַתְהוֹן בְּעַקְבֵהוֹן וּמַמְרַע יַתְהוֹן בְּרַם יֶהֱוֵי אָסוּ לִבְנָהָא
דְּאִתְּתָא וְלָךְ חִוְיָא לָא יֶהֱוֵי אָסוּ בְּרַם עֲתִידִין הִנּוּן
אִלֵּין לְאִלֵּין לְמֶעְבַּד שְׁפִיוּתָא בְּעִקְבָא בְּסוֹף עֵקֶב יוֹמַיָּא
16 בְּיוֹמוֹי דְּמַלְכָּא מְשִׁיחָא׃ וְכוּבִין וְדַרְדָּרִין תַּרְבֵּי
לָךְ וְתֵיכוּל יַת עִשְׂבָּא דְּבְאַפֵּי בָרָא עָנֵי אָדָם וְאָמַר בְּבָעוּ
בְּרַחֲמִין מִן קֳדָמָךְ יְיָ לָא נִתְחַשַּׁב קֳדָמָךְ מִן בְּעִירָא
לְמֵיכַל יַת עִשְׂבָּא דְּבְאַפֵּי בָרָא נְקוּם כְּעַן וְנִלְעֵי מִלֵּיאוּת
יְדַי וְנֵיכוּל מָזוֹן מִן פֵּירֵי אַרְעָא וּבְכְדֵין יֶהֱוֵי מַפְרַשׁ
22 קֳדָמָךְ בֵּין בְּנֵי אֱנָשָׁא וּבֵין בְּעִירָא׃ וַאֲמַר
מֵימְרָא דַיְיָ אֱלֹהִים הָא אָדָם דְּבָרֵית יָתֵיהּ יְחִידִי בְּגוֹ
עַלְמִי הֵיךְ מַה דַּאֲנָא יְחִידִי בִּשְׁמֵי מְרוֹמָא עֲתִידִין

אוּמִין סַגִּיאִין לְמֵקָם מִנֵּיהּ מִנֵּיהּ תְּקוּם אוּמָּה דְּיָדְעָא
לְמַפְרְשָׁא בֵּין טָב לְבִישׁ וּכְדוּן טָב דְּנִטְרוּד יָתֵיהּ מִן
גִּנְּתָא דְעֵדֶן קֳדָם עַד לָא יִפְשׁוֹט יְדֵיהּ וְיִסַּב לְחוֹד מִן
24 פֵּירֵי אִילָנָא דְּחַיַּיָּא וְיֵיכוּל וְיֵחֵי לַעֲלָם׃ וּטְרַד
יַת אָדָם וְאַשְׁרֵי יְקַר שְׁכִנְתֵּיהּ מִן לְקַדְמִין מִמַּדְנַח לְגִנְּתָא
דְעֵדֶן מֵעִלָּוֵי תְּרֵין כְּרוּבַיָּא קֳדָם עַד לָא נִבְרָא עַלְמָא
תְּרֵין אַלְפִין שְׁנִין בְּרָא אוֹרַיְתָא וְאַתְקִין גֵּיהִנָּם וְגִנְּתָא
דְעֵדֶן אַתְקֵן גִּנְּתָא דְעֵדֶן לְצַדִּיקַיָּא דְּיֵיכְלוּן וְיִתְפַּנְּקוּן
מִן פֵּירֵי אִילָנָא עַל דְּנַטְרוּ מִצְוָתָא דְאוֹרַיְתָא בְּעַלְמָא
הָדֵין אַתְקֵן גְּהִנָּם לְרַשִׁיעַיָּא דְּהִיא מְדַמְיָא לְחַרְבָּא
שְׁנִינָא אָכְלָה מִתְּרֵין סִטְרָהּ אַתְקֵן בְּגַוָּהּ זִקּוּקִין דְּנוּרָא
וְגוּמְרִין מְבַעֲרִין לְרַשִׁיעַיָּא לְהִתְפְּרַע מִנְּהוֹן לְעַלְמָא
דְאָתֵי עַל דְּלָא נַטְרוּ מִצְוָתָא דְאוֹרַיְתָא בְּעַלְמָא הָדֵין
אֲרוּם אִילָן דְּחַיַּיָּא הִיא אוֹרַיְתָא כָּל דְּנָטַר לָהּ בְּעַלְמָא
הָדֵין הֲוֵי חַי וְקַיָּים כְּאִילָנָא דְחַיֵּי טָבָא הִיא אוֹרַיְתָא
לְפַלְחָהּ בְּעַלְמָא הָדֵין הֵיךְ פְּרִי אִילָן דְּחַיַּיָּא לְעַלְמָא
דְאָתֵי׃

IV. *Story of a dispute between Cain and Abel.* Gen. 4: 8.—Jerusalem Targum.

וַאֲמַר קַיִן לְהֶבֶל אֲחוּי אֱתָא וְנִפּוּק לְאַפֵּי בָרָא וַהֲוָה כַּד
נְפַקוּ תַּרְוֵיהוֹן לְאַפֵּי בָרָא עָנֵי קַיִן וַאֲמַר לְהֶבֶל אֲחוּי
לֵית דִּין וְלֵית דַּיָּן וְלֵית עֲלַם אוֹחֳרָן וְלָא לְמִתַּן אֲגַר
טָב לְצַדִּיקַיָּא וְלָא לְאִתְפְּרַע מִן רַשִׁיעַיָּא וְלָא בְּרַחֲמִין
אִתְבְּרִי עַלְמָא וְלָא בְּרַחֲמִין הוּא מִדַּבַּר מִן בִּגְלַל מָה
אִתְקַבֵּל קוּרְבָּנָךְ מִנָּךְ בִּרְעוּ וּמִנִּי לָא אִתְקַבַּל בְּרַעֲוָא עָנֵי

הֶבֶל וְאָמַר לְקַיִן אִית דִּין וְאִית דַּיָּן וְאִית עֲלַם אוֹחֲרָן
וְאִית מַתַּן אֲגַר טָב לְצַדִּיקַיָּא וּלְאִתְפְּרַע מֵרַשִׁיעַיָּא
וּבְרַחֲמִין אִתְבְּרִי עַלְמָא וּבְרַחֲמִין הוּא מְדַבַּר בְּרַם
כְּפֵירֵי עוֹבָדִין טָבִין הוּא מְדַבַּר עַל דַּהֲוָן עוֹבָדַי תַּקְנִין
מִן דִּידָךְ אִתְקַבַּל קֻרְבָּנִי מִנִּי בְּרַעֲוָא וּמִנָּךְ לָא אִתְקַבַּל
בְּרַעֲוָא וַהֲווֹ תַּרְוֵיהוֹן מְנַצִּין בְּאַפֵּי בָרָא וְקָם קַיִן עַל
הֶבֶל אֲחוּי וּקְטַל יָתֵיהּ:

V. *Marriage of Samson.* Judg. 14.—Jonathan.

1 וּנְחַת שִׁמְשׁוֹן לְתִמְנַת וַחֲזָא אִתְּתָא בְּתִמְנָת מִבְּנָת
2 פְּלִשְׁתָּאֵי: וּסְלִיק וְחַוִּי לַאֲבוּהִי וּלְאִמֵּיהּ וַאֲמַר אִתְּתָא
חֲזֵיתִי בְתִמְנָת מִבְּנָת פְּלִשְׁתָּאֵי וּכְעַן סַבוּ יָתַהּ לִי לְאִתּוּ:
3 וַאֲמַרוּ לֵיהּ אֲבוּהִי וְאִמֵּיהּ הָא לֵית בִּבְנָת אֲחָךְ וּבְכָל
עַמִּי אִתְּתָא דְּאַתְּ אָזֵיל לְמִסַּב אִתְּתָא מִפְּלִשְׁתָּאֵי עֲרֵלַיָּא
וַאֲמַר שִׁמְשׁוֹן לַאֲבוּהִי יָתַהּ סַב לִי אֲרֵי הִיא כְשֶׁרֶת
4 בְּעֵינָי: וַאֲבוּהִי וְאִמֵּיהּ לָא יְדַעִין אֲרֵי מִן קֳדָם יְיָ הוּא
אֲרֵי תוּסְקָפָא הוּא בָּעֵי לְאִתְגְּרָאָה בִּפְלִשְׁתָּאֵי וּבְעִדָּנָא
5 הַהִיא פְּלִשְׁתָּאֵי שָׁלְטִין בְּיִשְׂרָאֵל: וּנְחַת שִׁמְשׁוֹן וַאֲבוּהִי
וְאִמֵּיהּ לְתִמְנָת וַאֲתוֹ עַד כַּרְמֵי תִמְנָת וְהָא אַרְיָא בַּר
6 אַרְיְוָן נָהֵים לְקָדָמוּתֵיהּ: וּשְׁרָת עֲלוֹהִי רוּחַ גְּבוּרָא מִן
קֳדָם יְיָ וְהַדְמֵיהּ כְּמָא דִמְהַדְמִין גַּדְיָא וּמִדַּעַם לֵית
7 בִּידֵיהּ וְלָא חַוִּי לַאֲבוּהִי וּלְאִמֵּיהּ יַת דַּעֲבָד: וּנְחַת
8 וּשְׁאֵיל בְּאִתְּתָא וּכְשֶׁרֶת בְּעֵינֵי שִׁמְשׁוֹן: וְתָב לִזְמַן
יוֹמִין לְמִסְּבַהּ וְסָר לְמֶחֱזֵי יַת פִּגְרָא דְאַרְיָא וְהָא קְנָא
9 דְדַבַּרְיָתָא בְּפִגְרָא דְאַרְיָא וּבֵיהּ דּוּבְשָׁא: וְנַסְחֵיהּ בִּידֵיהּ
וַאֲזַל מֵיזַל וְאָכִיל וַאֲזַל לְוַת אֲבוּהִי וּלְוַת אִמֵּיהּ וִיהַב

לְהוֹן וַאֲכַלוּ וְלָא חֲוִי לְהוֹן אֲרֵי מִפִּגְרָא דְאַרְיָא נְסִיבַהּ
10 דּוּבְשָׁא׃ וּנְחַת אֲבוּהִי עַל עֵסַק אִתְּתָא וַעֲבַד תַּמָּן
11 שִׁמְשׁוֹן מִשְׁתְּיָא אֲרֵי כֵן עָבְדִין עוּלֵמַיָּא׃ וַהֲוָה כַּד
12 חֲזוֹ יָתֵיהּ וְדַבַּרוּ תְלָתִין חַבְרִין וַהֲווֹ עִמֵּיהּ׃ וַאֲמַר
לְהוֹן שִׁמְשׁוֹן אֵיחוּד כְּעַן לְכוֹן חוּדִיתָא אִם חַוָּאָה תְחַוּוּן
יָתַהּ לִי שִׁבְעַת יוֹמֵי מִשְׁתְּיָא וְתַשְׁכְּחוּן וְאֶתֵּן לְכוֹן
13 תְּלָתִין פִּלְדָּסִין וּתְלָתִין אִצְטְלָוָן דִּלְבוּשָׁא׃ וְאִם לָא
תוּכְלוּן לְחַוָּאָה לִי וְתִתְּנוּן אַתּוּן לִי תְּלָתִין פִּלְדָּסִין
וּתְלָתִין אִצְטְלָוָן דִּלְבוּשָׁא וַאֲמַרוּ לֵיהּ חוּד חִידָתָךְ
14 וְנִשְׁמְעִנַּהּ׃ וַאֲמַר לְהוֹן מֵאָכְלָא נְפַק מֵיכְלָא וּמִתַּקִּיפָא
נְפַק חוּלְיָא וְלָא יְכִילוּ לְחַוָּאָה חוּדִיתָא תְּלָתָא יוֹמִין׃
15 וַהֲוָה בְּיוֹמָא שְׁבִיעָאָה וַאֲמַרוּ לְאִתַּת שִׁמְשׁוֹן שַׁדִּילִי
יַת בַּעֲלִיךְ וִיחַוֵּי לָנָא יַת חוּדִיתָא דִּלְמָא נוֹקִיד יָתִיךְ וְיַת
בֵּית אֲבוּךְ בְּנוּרָא הַלְמַסְכְּנוּתָנָא קְרֵיתוּן יָתָנָא הַלְכָא׃
16 וּבְכָת אִתַּת שִׁמְשׁוֹן עֲלוֹהִי וַאֲמַרַת לְחוֹד סְנֵאתַנִי
וְלָא רְחֵמְתַּנִי חוּדְתָא חַדְתָּא לִבְנֵי עַמִּי וְלִי לָא חַוֵּיתָא
וַאֲמַר לַהּ הָא לְאַבָּא וּלְאִמָּא לָא חַוֵּיתִי וְלִיךְ אֲחַוֵּין
17 אֲחַוֵּי׃ וּבְכָת עֲלוֹהִי שַׁבְעָא יוֹמַיָּא דַּהֲוָה לְהוֹן מִשְׁתְּיָא
וַהֲוָה בְּיוֹמָא שְׁבִיעָאָה וְחַוִּי לַהּ אֲרֵי דְחַקְּתֵיהּ וְחַוִּיאַת
18 חוּדִיתָא לִבְנֵי עַמַּהּ׃ וַאֲמַרוּ לֵיהּ אֱנָשֵׁי קַרְתָּא בְּיוֹמָא
שְׁבִיעָאָה עַד לָא מֵעַל שִׁמְשָׁא מַה חֲלֵי מִדּוּבְשָׁא וּמָה
תַּקִּיף מֵאַרְיָא וַאֲמַר לְהוֹן אִלּוּלָפוֹן בְּדַקְתּוּן בְּאִתְּתִי
19 לָא אַשְׁכַּחְתּוּן חוּדָתִי׃ וּשְׁרַת עֲלוֹהִי רוּחַ גְּבוּרָא מִן
קֳדָם יְיָ וּנְחַת לְאַשְׁקְלוֹן וּקְטַל מִנְּהוֹן תְּלָתִין גַּבְרָא
וּנְסִיב יַת זְרָזֵיהוֹן וִיהַב אִצְטְלַוָּיָא לִדְחַוִּיאוּ חוּדִיתָא
20 וּתְקֵיף רוּגְזֵיהּ וּסְלֵיק לְבֵית אֲבוּהִי׃ וַהֲוָת אִתַּת שִׁמְשׁוֹן
לְדְחַבְרֵיהּ דַּהֲוָה שׁוֹשְׁבִינֵיהּ׃

VI. *Prediction of Messiah's kingdom.* Ps. 2.

1 לְמָה מִתְרַגְשִׁין עַמְמַיָא וְאוּמַיָא מְרַנְנִין סְרִיקוּתָא׃
2 קָיְמִין מַלְכֵי אַרְעָא וְשִׁלְטוֹנַיָא יִתְחַבְּרוּן כַּחֲדָא לְמִרְדָא
3 קֳדָם יְיָ וּלְמִנְצֵי עַל מְשִׁיחֵיהּ׃ נְתָרַע יַת אֱסָרָתֵיהוֹן
4 וְנִטְלוֹק מִנָנָא שַׁלְשְׁלָוָתְהוֹן׃ דְיָתֵיב בִּשְׁמַיָא יְגַחֵךְ
5 מֵימְרָא דַיְיָ יְדַחֵךְ. לְהוֹן׃ הֵידֵין יְמַלֵּל לְהוֹן בְּתוּקְפֵיהּ
6 וּבְרוּגְזֵיהּ יְבַהֵל אִנּוּן׃ וַאֲנִי רַבֵּיתִי מַלְכִּי וּמַנִּיתֵהּ
7 עַל טוּר מַקְדְשִׁי׃ אֶשְׁתָּעֵי קְיָמָא דַיְיָ אָמַר חֲבִיב כְּבַר
8 לְאַבָּא לִי אַנְתְּ זַכָּאָה כְּאִלּוּ יוֹמָא דֵין בְּרֵיתָךְ׃ בְּעֵי מִנִּי
וְאֶתֵּן נִכְסֵי עַמְמַיָא אַחֲסַנְתָּךְ וַאֲחוּדָתָךְ שִׁלְטוֹנֵי סְיָפֵי
9 אַרְעָא׃ תְּתַבְּרִנּוּן הֵיךְ בְּחוּטְרָא דְפַרְזְלָא הֵיךְ מָן
10 דְּפַחַר תְּתַרְעִנּוּן׃ וּכְדֵין מַלְכַיָא אַשְׂכִּילוּ קַבִּילוּ
11 מַרְדוּתָא נְגִידֵי אַרְעָא׃ פְּלַחוּ קֳדָם יְיָ בְּדַחֲלָא וְצַלּוֹ
12 בִּרְתִיתָא׃ קַבִּילוּ אוּלְפָנָא דִלְמָא יִרְגֵּיז וּתְהוֹבְדוּן
אוֹרְחָא מְטוּל דְיֵיחוֹר כִּזְעֵיר רוּגְזֵיהּ טוּבֵיהּ לְכָל
דְסָבְרִין בְּמֵימְרֵיהּ׃

VII. *The praises of Jehovah.* Ps. 8.

לְשַׁבָּחָא עַל כִּנוֹרָא דְאַיְתֵי מִגַּת תּוּשְׁבַּחְתָּא לְדָוִד׃

2 יְיָ אֱלָהָא רִבּוֹנָנָא כְּמָה תְלִיל שְׁמָךְ וּמְשַׁבַּח בְּכוּלָּא
3 אַרְעָא דִיהַבְתָּא זִוָךְ עֵיל מִן שְׁמַיָא׃ מִפּוּם עוּלֵמַיָא
וְיוֹנְקַיָא אַשְׁתֵּתַסְתָּא עוּשְׁנָא מִן בִּגְלַל מְעִיקָךְ לְבַטָּלָא
4 בְּעֵיל דְבָבָא וְגָזוֹמָא׃ מְטוּל דְאֶחְמֵי שְׁמָיךְ עוֹבָדֵי
5 אֶצְבְּעָתָךְ סִיהֲרָא וְכֹכְבַיָא דִי אַתְקֵינְתָּא׃ מַה בַר נָשָׁא
6 מְטוּל תִּדְכַּר עוֹבָדוֹי וּבַר נָשָׁא מְטוּל תִּסְעַר עֲלוֹי׃
וְחַסַּרְתָּא יָתֵיהּ קַלִּיל מִמַּלְאֲכַיָא וְאִיקָרָא וְשִׁבְהוֹרָא

7 תַּכְלְלִנֵּיהּ ׃ אַשְׁלַטְתֵּיהּ בְּעוֹבָדֵי יְדָךְ כּוֹלָּא שַׁוִּיתָא
8 תְּחוֹת רַגְלוֹי ׃ עָאן וְתוֹרֵי כוּלְּהוֹן וּלְחוֹד בְּעִירֵי
9 חַקְלָא ׃ צִפְּרֵי שְׁמַיָּא וְנוּנֵי יַמָּא וְלִוְיָתָן דְּחָלֵיף אִסְרָטֵי
10 יַמָּא ׃ יְיָ אֱלָהָא רִבּוֹנָנָא כְּמָה תְּלִיל וּמְשַׁבַּח שְׁמָךְ
בְּכוּלָּא אַרְעָא ׃

VIII. *Parable of the vineyard.* Isa. 5: 1—7.—Jonathan.

1 אֲמַר נְבִיָּא אֲשַׁבְּחֵיהּ כְּעַן לְיִשְׂרָאֵל דִּמְתִיל לְכַרְמָא
זַרְעֵיהּ דְּאַבְרָהָם רָחֲמִי תּוּשְׁבְּחַת רָחֲמִי לְכַרְמֵיהּ עַמִּי
חֲבִיבִי יִשְׂרָאֵל יַהֲבֵית לְהוֹן אַחֲסָנָא בְּטוּר רָם בְּאַרְעָא
2 שְׁמֵינָא ׃ וְקַדֵּשְׁתִּנּוּן וְיַקַּרְתִּנּוּן וְקַיֵּימְתִּנּוּן כְּמַצַּב גֶּפֶן
בְּחִירָא וּבְנֵיתָא מַקְדְּשִׁי בֵּינֵיהוֹן וְאַף מַדְבְּחִי יַהֲבֵית
לְכַפָּרָא עַל חֲטָאֵיהוֹן וַאֲמַרֵית דְּיַעְבְּדוּן עוֹבָדִין טָבִין
3 קֳדָמַי וְאִנּוּן אַבְאִישׁוּ עוֹבָדֵיהוֹן ׃ נְבִיָּא אֲמַר לְהוֹן הָא
בֵית יִשְׂרָאֵל מְרַדוּ מִן אוֹרַיְתָא וְלָא צָבָן לְמֵתָב כְּעַן
יָתְבֵי יְרוּשְׁלֶם וֶאֱנָשׁ יְהוּדָה דִּינוּ כְעַן דִּינָא קֳדָמַי מִן
4 עַמִּי ׃ מַה טָבָא אֲמַרֵית לְמֶעְבַּד עוֹד לְעַמִּי וְלָא עֲבַדֵית
לְהוֹן מָא דֵין אֲמַרֵית דְּיַעְבְּדוּן עוֹבָדִין טָבִין וְאִנּוּן
5 אַבְאִישׁוּ עוֹבָדֵיהוֹן ׃ וּכְעַן אֲחַוֵּי כְעַן לְכוֹן יַת דַּאֲנָא
עֲתִיד לְמֶעְבַּד לְעַמִּי אֲסַלֵּק שְׁכִנְתִּי מִנְּהוֹן וִיהוֹן לְמִבַּז
6 אֶתְרַע בֵּית מַקְדְּשְׁהוֹן וִיהוֹן לְדָיִשׁ ׃ וַאֲשַׁוִּנּוּן רְטִישִׁין
לָא אִסְתְּעַרוּן וְלָא יִסְתַּמְכוּן וִיהוֹן מְטַלְטְלִין וּשְׁבִיקִין
7 וְעַל נְבִיַּיָּא אֲפַקֵּד דְּלָא יִתְנַבּוּן עֲלֵיהוֹן נְבוּאָה ׃ אֲרֵי
עַמֵּיהּ דַּיְיָ צְבָאוֹת בֵּית יִשְׂרָאֵל וֶאֱנָשׁ יְהוּדָה נִצְבָא
דְּהֶדְוְתֵיהּ וַאֲמַרֵית דְּיַעְבְּדוּן דִּינָא וְהָא אִנּוּן אֲנוּסִין
אֲמַרֵית דְּיַעְבְּדוּן זָכוּ וְהָא אִנּוּן מַסְגַּן חוֹבִין ׃

IX. *Extract from Isaiah's prediction of the Messiah.* Isa. 52: 13.—53: 2.—Jonathan.

13 14 הָא יַצְלַח עַבְדִּי מְשִׁיחָא יְרוּם וְיִסְגֵי וְיִתְקוֹף לַחֲדָא׃ כְּמָא
דְסַבַרוּ לֵיהּ בֵּית יִשְׂרָאֵל יוֹמִין סַגִיאִין דַהֲוָה חֲשִׁיךְ
15 בֵּינֵי עַמְמַיָא חֶזְוְהוֹן וְזִיוְהוֹן מִבְּנֵי אֱנָשָׁא׃ כֵּן יְבַדַּר
עַמְמִין סַגִיאִין עֲלוֹהִי יִשְׁתְּקוּן מַלְכִין יְשַׁוּוֹן יְדֵיהוֹן עַל
פּוּמְהוֹן אֲרֵי דְלָא אִשְׁתָּעִיאוּ לְהוֹן חֲזוֹ וּדְלָא שְׁמַעוּ
1 אִסְתַּכַּלוּ׃ מַן הֵימִין לִבְסוֹרְתָנָא דָא וּתְקוֹף דְּרַע
2 גְבוּרְתָא דַיְיָ כְּדוּן עַל מַן אִתְגְּלִיאַת׃ וְיִתְרְבָא צַדִּיקָא
קֳדָמוֹהִי הָא כְלַבְלְבִין דְּפָרְחִין וּכְאִילָן דִּמְשַׁלַּח שׁוֹרְשׁוֹהִי
עַל נֶגְדִין דְּמַיִין כֵּן יִסְגוֹן תּוֹלְדַת קוּדְשָׁא בְּאַרְעָא
דַהֲוָת צְרִיכָא לֵיהּ לָא חֵיזוּ חוּלָא הֶזְוֵיהּ וְלָא אֵימְתֵיהּ
אֵימַת הֶדְיוֹט וִיהֵי זִיו קוּדְשָׁא זִיוֵיהּ דְּכָל דְּיֶחֱזְנֵיהּ
יִסְתַּכַּל בֵּיהּ׃

X. *Aphorisms of Solomon.* Prov. 10: 1—12.

מַתְלֵי דִשְׁלֹמֹה

1 בַּר חַכִּימָא נֶחֱדֵי אֲבוּי וּבְרָא סַכְלָא מְחַמֵּץ לְאִמֵּיהּ׃
2 לָא מְוַתְּרִין אוֹצְרֵי דְרַשִׁיעָא וְצִדְקְתָא מְפַצְיָא מִן מוֹתָא
3 בִּישָׁא׃ לָא מַכְפֵּן אֱלָהָא נַפְשֵׁיהּ דְּצַדִּיקָא וְקִנְיָנָא
4 דְרַשִׁיעֵי נִסְחוֹף׃ מִסְכֵּנוּתָא מְמַכְּכָא לְגַבְרָא רַמְיָא וִידָא
5 דְכַשִּׁרָא מַעַתְּרָא לְהוֹן׃ דְּפַלִּיחַ בְּקַיְטָא בְּרָא סוּכְלְתָנָא
6 הוּא וּדְדָמֵךְ בְּחַצְדָא בְּרָא הוּא מְבַהֲתָנָא׃ בִּרְכָתָא
תֶּהֶוְיָן עַל רֵישֵׁי דְצַדִּיקַיָא וּבְפוּמְהוֹן דְרַשִׁיעֵי נַכְסֵי
7 חֲטוֹפָא׃ דּוּכְרָנָא דְצַדִּיקֵי בִּרְכְתָא וּשְׁמָא דְרַשִׁיעֵי
8 נִדְעַךְ׃ דְחַכִּים לְבֵּיהּ יְקַבֵּל פּוּקְדָנָא וְסַכְלָא בְּשִׂפְוָתֵיהּ

9 מִתְאֲחֵד׃ דִּמְהַלֵּךְ בִּתְמִימוּתָא נֵיזֵל בְּסַעֲדָא וְדִמְעַקְּמָן

10 אוֹרְחָתֵיהּ נִתְיְדַע׃ דְּרָמֵז בְּעַיְנוֹהִי יָהֵב כֵּאבָא וְסַלִּיף

11 בְּשִׂפְוָתֵיהּ מִתְאַחַד׃ מַבּוּעָא דְּחַיֵּי פּוּמָּא דְּצַדִּיקֵי

12 וּפוּמְהוֹן דְּרַשִׁיעֵי נְכַסֵּי חֲטוֹפָא׃ סְנִיאֲתָא תְּגָרַג תִּגְרֵי
וְעַל כֻּלְּהוֹן סוּרְחָנֵי מְכַסָּא רַחֲמוּתָא׃

PART III.

THE CHALDEE PORTIONS OF JEREMIAH, DANIEL, AND EZRA.

I.—Jer. 10 : 11.

כִּדְנָה֙ תֵּאמְרוּן לְהוֹם אֱלָהַיָּא דִּי־שְׁמַיָּא וְאַרְקָא לָא
עֲבַדוּ יֵאבַדוּ מֵאַרְעָא וּמִן־תְּחוֹת שְׁמַיָּא אֵלֶּה׃

II.—Dan. 2 : 4—7 : 28.

וַיְדַבְּרוּ הַכַּשְׂדִּים לַמֶּלֶךְ אֲרָמִית

4 מַלְכָּא לְעָלְמִין חֱיִי אֱמַר חֶלְמָא לְעַבְדָיךְ וּפִשְׁרָא נְחַוֵּא׃
5 עָנֵה מַלְכָּא וְאָמַר לְכַשְׂדָּיֵא מִלְּתָה מִנִּי אַזְדָּא הֵן לָא
תְהוֹדְעוּנַּנִי חֶלְמָא וּפִשְׁרֵהּ הַדָּמִין תִּתְעַבְדוּן וּבָתֵּיכוֹן
6 נְוָלִי יִתְּשָׂמוּן׃ וְהֵן חֶלְמָא וּפִשְׁרֵהּ תְּהַחֲוֹן מַתְּנָן
וּנְבִזְבָּה וִיקָר שַׂגִּיא תְּקַבְּלוּן מִן־קֳדָמָי לָהֵן חֶלְמָא
7 וּפִשְׁרֵהּ הַחֲוֹנִי׃ עֲנוֹ תִנְיָנוּת וְאָמְרִין מַלְכָּא חֶלְמָא
8 יֵאמַר לְעַבְדוֹהִי וּפִשְׁרָה נְהַחֲוֵה׃ עָנֵה מַלְכָּא וְאָמַר מִן־
יַצִּיב יָדַע אֲנָה דִּי עִדָּנָא אַנְתּוּן זָבְנִין כָּל־קֳבֵל דִּי חֲזֵיתוֹן
9 דִּי־אַזְדָּא מִנִּי מִלְּתָא׃ דִּי הֵן־חֶלְמָא לָא תְהוֹדְעֻנַּנִי חֲדָה־
הִיא דָתְכוֹן וּמִלָּה כִדְבָה וּשְׁחִיתָה הִזְדְּמִנְתּוּן לְמֵאמַר
קֳדָמַי עַד דִּי עִדָּנָא יִשְׁתַּנֵּא לָהֵן חֶלְמָא אֱמַרוּ לִי וְאִנְדַּע
10 דִּי פִשְׁרֵהּ תְּהַחֲוֻנַּנִי׃ עֲנוֹ כַשְׂדָּיֵא קֳדָם־מַלְכָּא וְאָמְרִין

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v. 5. לכשדאי קרי   v. 9. נ"א הִזְמִנְתּוּן הזדמנתון ק'   v. 10. כשדאי ק'

לָא־אִיתַי אֱנָשׁ עַל־יַבֶּשְׁתָּא דִּי מִלַּת מַלְכָּא יוּכַל לְהַחֲוָיָה
כָּל־קֳבֵל דִּי כָּל־מֶלֶךְ רַב וְשַׁלִּיט מִלָּה כִדְנָה לָא שְׁאֵל
11 לְכָל־חַרְטֹּם וְאָשַׁף וְכַשְׂדָּי׃ וּמִלְּתָא דִי־מַלְכָּה שָׁאֵל יַקִּירָה
וְאָחֳרָן לָא אִיתַי דִּי יְחַוִּנַּהּ קֳדָם מַלְכָּא לָהֵן אֱלָהִין דִּי
12 מְדָרְהוֹן עִם־בִּשְׂרָא לָא אִיתוֹהִי׃ כָּל־קֳבֵל דְּנָה מַלְכָּא
בְּנַס וּקְצַף שַׂגִּיא וַאֲמַר לְהוֹבָדָה לְכֹל חַכִּימֵי בָבֶל׃
13 וְדָתָא נֶפְקַת וְחַכִּימַיָּא מִתְקַטְּלִין וּבְעוֹ דָּנִיֵּאל וְחַבְרוֹהִי
14 לְהִתְקְטָלָה׃ בֵּאדַיִן דָּנִיֵּאל הֲתִיב עֵטָא וּטְעֵם לְאַרְיוֹךְ
15 רַב־טַבָּחַיָּא דִּי מַלְכָּא דִּי נְפַק לְקַטָּלָה לְחַכִּימֵי בָּבֶל׃ עָנֵה
וְאָמַר לְאַרְיוֹךְ שַׁלִּיטָא דִי־מַלְכָּא עַל־מָה דָתָא מְהַחְצְפָה
מִן־קֳדָם מַלְכָּא אֱדַיִן מִלְּתָא הוֹדַע אַרְיוֹךְ לְדָנִיֵּאל׃
16 וְדָנִיֵּאל עַל וּבְעָא מִן־מַלְכָּא דִּי זְמָן יִנְתֵּן־לֵהּ וּפִשְׁרָא
17 לְהַחֲוָיָה לְמַלְכָּא׃ אֱדַיִן דָּנִיֵּאל לְבַיְתֵהּ אֲזַל וְלַחֲנַנְיָה
18 מִישָׁאֵל וַעֲזַרְיָה חַבְרוֹהִי מִלְּתָא הוֹדַע׃ וְרַחֲמִין לְמִבְעֵא
מִן־קֳדָם אֱלָהּ שְׁמַיָּא עַל־רָזָה דְּנָה דִּי לָא יְהֹבְדוּן דָּנִיֵּאל
19 וְחַבְרוֹהִי עִם־שְׁאָר חַכִּימֵי בָבֶל׃ אֱדַיִן לְדָנִיֵּאל בְּחֶזְוָא
20 דִּי־לֵילְיָא רָזָא גֲלִי אֱדַיִן דָּנִיֵּאל בָּרִךְ לֶאֱלָהּ שְׁמַיָּא׃ עָנֵה
דָנִיֵּאל וְאָמַר לֶהֱוֵא שְׁמֵהּ דִּי־אֱלָהָא מְבָרַךְ מִן־עָלְמָא וְעַד־
21 עָלְמָא דִּי חָכְמְתָא וּגְבוּרְתָא דִּי־לֵהּ הִיא׃ וְהוּא מְהַשְׁנֵא
עִדָּנַיָּא וְזִמְנַיָּא מְהַעְדֵּה מַלְכִין וּמְהָקֵים מַלְכִין יָהֵב חָכְמְתָא
22 לְחַכִּימִין וּמַנְדְּעָא לְיָדְעֵי בִינָה׃ הוּא גָּלֵא עַמִּיקָתָא
23 וּמְסַתְּרָתָא יָדַע מָה בַחֲשׁוֹכָא וּנְהִירָא עִמֵּהּ שְׁרֵא׃ לָךְ
אֱלָהּ אֲבָהָתִי מְהוֹדֵא וּמְשַׁבַּח אֲנָה דִּי חָכְמְתָא וּגְבוּרְתָא
יְהַבְתְּ לִי וּכְעַן הוֹדַעְתַּנִי דִּי־בְעֵינָא מִנָּךְ דִּי־מִלַּת מַלְכָּא
24 הוֹדַעְתֶּנָא׃ כָּל־קֳבֵל דְּנָה דָּנִיֵּאל עַל עַל־אַרְיוֹךְ דִּי מַנִּי

v. 22. ונהורא קרי

מַלְכָּא לְהוֹבָדָא לְחַכִּימֵי בָבֶל אֱזַל וְכֵן אֲמַר־לֵהּ לְחַכִּימֵי
בָבֶל אַל־תְּהוֹבֵד הַעֵלְנִי קֳדָם מַלְכָּא וּפִשְׁרָא לְמַלְכָּא
25 אֲחַוֵּא׃ אֱדַיִן אַרְיוֹךְ בְּהִתְבְּהָלָה הַנְעֵל לְדָנִיֵּאל קֳדָם
מַלְכָּא וְכֵן אֲמַר־לֵהּ דִּי־הַשְׁכַּחַת גְּבַר מִן־בְּנֵי גָלוּתָא דִּי
26 יְהוּד דִּי פִשְׁרָא לְמַלְכָּא יְהוֹדַע׃ עָנֵה מַלְכָּא וְאָמַר
לְדָנִיֵּאל דִּי שְׁמֵהּ בֵּלְטְשַׁאצַּר הַאִיתָיךְ כָּהֵל לְהוֹדָעֻתַנִי
27 חֶלְמָא דִי־חֲזֵית וּפִשְׁרֵהּ׃ עָנֵה דָנִיֵּאל קֳדָם מַלְכָּא וְאָמַר
רָזָא דִּי־מַלְכָּא שָׁאֵל לָא חַכִּימִין אָשְׁפִין חַרְטֻמִּין גָּזְרִין
28 יָכְלִין לְהַחֲוָיָה לְמַלְכָּא׃ בְּרַם אִיתַי אֱלָהּ בִּשְׁמַיָּא גָּלֵא
רָזִין וְהוֹדַע לְמַלְכָּא נְבוּכַדְנֶצַּר מָה דִּי לֶהֱוֵא בְּאַחֲרִית
יוֹמַיָּא חֶלְמָךְ וְחֶזְוֵי רֵאשָׁךְ עַל־מִשְׁכְּבָךְ דְּנָה הוּא׃
29 אַנְתְּה מַלְכָּא רַעְיוֹנָךְ עַל־מִשְׁכְּבָךְ סְלִקוּ מָה דִּי לֶהֱוֵא
30 אַחֲרֵי דְנָה וְגָלֵא רָזַיָּא הוֹדְעָךְ מָה־דִי לֶהֱוֵא׃ וַאֲנָה
לָא בְחָכְמָה דִּי־אִיתַי בִּי מִן־כָּל־חַיַּיָּא רָזָא דְנָה גֱּלִי לִי
לָהֵן עַל־דִּבְרַת דִּי פִשְׁרָא לְמַלְכָּא יְהוֹדְעוּן וְרַעְיוֹנֵי לִבְבָךְ
31 תִנְדַּע׃ אַנְתְּה מַלְכָּא חָזֵה הֲוַיְתָ וַאֲלוּ צְלֵם חַד
שַׂגִּיא צַלְמָא דִּכֵּן רַב וְזִיוֵהּ יַתִּיר קָאֵם לְקָבְלָךְ וְרֵוֵהּ
32 דְּחִיל׃ הוּא צַלְמָא רֵאשֵׁהּ דִּי־דְהַב טָב חֲדוֹהִי וּדְרָעוֹהִי
33 דִּי כְסַף מְעוֹהִי וְיַרְכָתֵהּ דִּי נְחָשׁ׃ שָׁקוֹהִי דִּי פַרְזֶל
34 רַגְלוֹהִי מִנְּהוֹן דִּי פַרְזֶל וּמִנְּהוֹן דִּי חֲסַף׃ חָזֵה הֲוַיְתָ
עַד דִּי הִתְגְּזֶרֶת אֶבֶן דִּי־לָא בִידַיִן וּמְחָת לְצַלְמָא עַל־
35 רַגְלוֹהִי דִּי פַרְזְלָא וְחַסְפָּא וְהַדֶּקֶת הִמּוֹן׃ בֵּאדַיִן דָּקוּ
כַחֲדָה פַּרְזְלָא חַסְפָּא נְחָשָׁא כַּסְפָּא וְדַהֲבָא וַהֲווֹ כְּעוּר
מִן־אִדְּרֵי־קַיִט וּנְשָׂא הִמּוֹן רוּחָא וְכָל־אֲתַר לָא־הִשְׁתְּכַח
לְהוֹן וְאַבְנָא דִּי־מְחָת לְצַלְמָא הֲוָת לְטוּר רַב וּמְלָאת כָּל־

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v. 29. יתיר ה׳ — v. 33. יתיר ו׳ — ibid. יתיר ו׳

36 37 אַרְעָא׃ דְּנָה חֶלְמָא וּפִשְׁרֵהּ נֵאמַר קֳדָם־מַלְכָּא׃ אַנְתְּה
מַלְכָּא מֶלֶךְ מַלְכַיָּא דִּי אֱלָהּ שְׁמַיָּא מַלְכוּתָא חִסְנָא וְתָקְפָּא
38 וִיקָרָא יְהַב־לָךְ׃ וּבְכָל־דִּי דָאְרִין בְּנֵי־אֲנָשָׁא חֵיוַת בָּרָא
וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכָלְּהוֹן אַנְתְּה הוּא
39 רֵאשָׁה דִּי דַהֲבָא׃ וּבָתְרָךְ תְּקוּם מַלְכוּ אָחֳרִי אֲרַעא מִנָּךְ
וּמַלְכוּ תְלִיתָאָה אָחֳרִי דִּי נְחָשָׁא דִּי תִשְׁלַט בְּכָל־אַרְעָא׃
40 וּמַלְכוּ רְבִיעָיָא תֶּהֱוֵא תַקִּיפָה כְּפַרְזְלָא כָּל־קֳבֵל דִּי פַרְזְלָא
מְהַדֵּק וְחָשֵׁל כֹּלָּא וּכְפַרְזְלָא דִּי־מְרָעַע כָּל־אִלֵּין תַּדִּק
41 וְתֵרֹעַ׃ וְדִי־חֲזַיְתָה רַגְלַיָּא וְאֶצְבְּעָתָא מִנְּהוֹן חֲסַף דִּי־
פֶחָר וּמִנְּהוֹן פַּרְזֶל מַלְכוּ פְלִיגָה תֶּהֱוֵה וּמִן־נִצְבְּתָא דִי־
פַרְזְלָא לֶהֱוֵא־בַהּ כָּל־קֳבֵל דִּי חֲזַיְתָה פַּרְזְלָא מְעָרַב בַּחֲסַף
42 טִינָא׃ וְאֶצְבְּעָת רַגְלַיָּא מִנְּהוֹן פַּרְזֶל וּמִנְּהוֹן חֲסַף מִן־
43 קְצָת מַלְכוּתָא תֶּהֱוֵה תַקִּיפָא וּמִנַּהּ תֶּהֱוֵא תְבִירָה׃ דִּי
חֲזַיְתָ פַּרְזְלָא מְעָרַב בַּחֲסַף טִינָא מִתְעָרְבִין לֶהֱוֹן בִּזְרַע
אֲנָשָׁא וְלָא־לֶהֱוֹן דָּבְקִין דְּנָה עִם־דְּנָה הֵא־כְדִי פַרְזְלָא
44 לָא מִתְעָרַב עִם־חַסְפָּא׃ וּבְיוֹמֵיהוֹן דִּי מַלְכַיָּא אִנּוּן יְקִים
אֱלָהּ שְׁמַיָּא מַלְכוּ דִּי לְעָלְמִין לָא תִתְחַבַּל וּמַלְכוּתָה לְעַם
אָחֳרָן לָא תִשְׁתְּבִק תַּדִּק וְתָסֵף כָּל־אִלֵּין מַלְכְוָתָא וְהִיא
45 תְּקוּם לְעָלְמַיָּא׃ כָּל־קֳבֵל דִּי־חֲזַיְתָ דִּי מִטּוּרָא אִתְגְּזֶרֶת
אֶבֶן דִּי־לָא בִידַיִן וְהַדֶּקֶת פַּרְזְלָא נְחָשָׁא חַסְפָּא כַּסְפָּא
וְדַהֲבָא אֱלָהּ רַב הוֹדַע לְמַלְכָּא מָה דִּי לֶהֱוֵא אַחֲרֵי דְנָה
46 וְיַצִּיב חֶלְמָא וּמְהֵימַן פִּשְׁרֵהּ׃ בֵּאדַיִן מַלְכָּא
נְבוּכַדְנֶצַּר נְפַל עַל־אַנְפּוֹהִי וּלְדָנִיֵּאל סְגִד וּמִנְחָה וְנִיחֹחִין
47 אֲמַר לְנַסָּכָה לֵהּ׃ עָנֵה מַלְכָּא לְדָנִיֵּאל וְאָמַר מִן־קְשֹׁט

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v. 38. דיירין קרי — ibid. יתיר ו׳ — v. 39. יתיר א׳ — v. 40. רביעאה קרי — v. 41. יתיר ו׳ — v. 42. יתיר ו׳ — ibid. יתיר ו׳ — v. 43. ודי קרי

דִּי אֱלָהֲכוֹן הוּא אֱלָהּ אֱלָהִין וּמָרֵא מַלְכִין וְגָלֵה רָזִין דִּי
48 יְכֵלְתָּ לְמִגְלֵא רָזָא דְנָה׃ אֱדַיִן מַלְכָּא לְדָנִיֵּאל רַבִּי וּמַתְּנָן
רַבְרְבָן שַׂגִּיאָן יְהַב־לֵהּ וְהַשְׁלְטֵהּ עַל כָּל־מְדִינַת בָּבֶל
49 וְרַב־סִגְנִין עַל כָּל־חַכִּימֵי בָבֶל׃ וְדָנִיֵּאל בְּעָא מִן־
מַלְכָּא וּמַנִּי עַל עֲבִידְתָּא דִּי מְדִינַת בָּבֶל לְשַׁדְרַךְ מֵישַׁךְ
וַעֲבֵד נְגוֹ וְדָנִיֵּאל בִּתְרַע מַלְכָּא׃

CHAP. III.

1 נְבוּכַדְנֶצַּר מַלְכָּא עֲבַד צְלֵם דִּי־דְהַב רוּמֵהּ אַמִּין שִׁתִּין
פְּתָיֵהּ אַמִּין שִׁת אֲקִימֵהּ בְּבִקְעַת דּוּרָא בִּמְדִינַת בָּבֶל׃
2 וּנְבוּכַדְנֶצַּר מַלְכָּא שְׁלַח לְמִכְנַשׁ לַאֲחַשְׁדַּרְפְּנַיָּא סִגְנַיָּא
וּפַחֲוָתָא אֲדַרְגָּזְרַיָּא גְדָבְרַיָּא דְּתָבְרַיָּא תִּפְתָּיֵא וְכֹל שִׁלְטֹנֵי
מְדִינָתָא לְמֵתֵא לַחֲנֻכַּת צַלְמָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא׃
3 בֵּאדַיִן מִתְכַּנְּשִׁין אֲחַשְׁדַּרְפְּנַיָּא סִגְנַיָּא וּפַחֲוָתָא אֲדַרְגָּזְרַיָּא
גְּדָבְרַיָּא דְתָבְרַיָּא תִּפְתָּיֵא וְכֹל שִׁלְטוֹנֵי מְדִינָתָא לַחֲנֻכַּת
צַלְמָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא וְקָאֲמִין לָקֳבֵל צַלְמָא
4 דִּי הֲקֵים נְבוּכַדְנֶצַּר׃ וְכָרוֹזָא קָרֵא בְחָיִל לְכוֹן אָמְרִין
5 עַמְמַיָּא אֻמַיָּא וְלִשָּׁנַיָּא׃ בְּעִדָּנָא דִּי־תִשְׁמְעוּן קָל קַרְנָא
מַשְׁרוֹקִיתָא קִיתְרֹס סַבְּכָא פְּסַנְתֵּרִין סוּמְפֹּנְיָה וְכֹל זְנֵי
זְמָרָא תִּפְּלוּן וְתִסְגְּדוּן לְצֶלֶם דַּהֲבָא דִּי הֲקֵים נְבוּכַדְנֶצַּר
6 מַלְכָּא׃ וּמַן־דִּי־לָא יִפֵּל וְיִסְגֻּד בַּהּ־שַׁעֲתָא יִתְרְמֵא לְגוֹא־
7 אַתּוּן נוּרָא יָקִדְתָּא׃ כָּל־קֳבֵל דְּנָה בֵּהּ זִמְנָא כְּדִי שָׁמְעִין
כָּל־עַמְמַיָּא קָל קַרְנָא מַשְׁרוֹקִיתָא קִיתְרֹס שַׂבְּכָא פְּסַנְטֵרִין
וְכֹל זְנֵי זְמָרָא נָפְלִין כָּל־עַמְמַיָּא אֻמַיָּא וְלִשָּׁנַיָּא סָגְדִין
8 לְצֶלֶם דַּהֲבָא דִּי הֲקֵים נְבוּכַדְנֶצַּר מַלְכָּא׃ כָּל־קֳבֵל דְּנָה
בֵּהּ־זִמְנָא קְרִבוּ גֻּבְרִין כַּשְׂדָּאִין וַאֲכַלוּ קַרְצֵיהוֹן דִּי יְהוּדָיֵא׃

v. 3. וקיימין קרי v. 5. יתיר י׳ v. 7. יתיר י׳

9 עֲנוֹ וְאָמְרִין לִנְבוּכַדְנֶצַּר מַלְכָּא מַלְכָּא לְעָלְמִין חֱיִי׃
10 אַנְתְּה מַלְכָּא שָׂמְתָּ טְּעֵם דִּי־כָל־אֱנָשׁ דִּי יִשְׁמַע קָל
קַרְנָא מַשְׁרוֹקִיתָא קִיתְרֹס שַׂבְּכָא פְסַנְתֵּרִין וְסוּפֹּנְיָא וְכֹל
11 זְנֵי זְמָרָא יִפֵּל וְיִסְגֻּד לְצֶלֶם דַּהֲבָא׃ וּמַן־דִּי־לָא יִפֵּל
12 וְיִסְגֻּד יִתְרְמֵא לְגוֹא־אַתּוּן נוּרָא יָקִדְתָּא׃ אִיתַי גֻּבְרִין
יְהוּדָאיִן דִּי־מַנִּיתָ יָתְהוֹן עַל־עֲבִידַת מְדִינַת בָּבֶל שַׁדְרַךְ
מֵישַׁךְ וַעֲבֵד נְגוֹ גֻּבְרַיָּא אִלֵּךְ לָא־שָׂמוּ עֲלָיךְ מַלְכָּא טְעֵם
לֵאלָהָיךְ לָא פָלְחִין וּלְצֶלֶם דַּהֲבָא דִּי הֲקֵימְתָּ לָא סָגְדִין׃
13 בֵּאדַיִן נְבוּכַדְנֶצַּר בִּרְגַז וַחֲמָא אֲמַר לְהַיְתָיָה לְשַׁדְרַךְ
מֵישַׁךְ וַעֲבֵד נְגוֹ בֵּאדַיִן גֻּבְרַיָּא אִלֵּךְ הֵיתָיוּ קֳדָם מַלְכָּא׃
14 עָנֵה נְבוּכַדְנֶצַּר וְאָמַר לְהוֹן הַצְדָּא שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד
נְגוֹ לֵאלָהַי לָא אִיתֵיכוֹן פָּלְחִין וּלְצֶלֶם דַּהֲבָא דִּי הֲקֵימֶת
15 לָא־סָגְדִין׃ כְּעַן הֵן אִיתֵיכוֹן עֲתִידִין דִּי־בְעִדָּנָא דִּי־
תִשְׁמְעוּן קָל קַרְנָא מַשְׁרוֹקִיתָא קִיתְרֹס שַׂבְּכָא פְּסַנְתֵּרִין
וְסוּמְפֹּנְיָה וְכֹל זְנֵי זְמָרָא תִּפְּלוּן וְתִסְגְּדוּן לְצַלְמָא דִּי־
עַבְדֵת וְהֵן לָא תִסְגְּדוּן בַּהּ־שַׁעֲתָא תִתְרְמוֹן לְגוֹא־אַתּוּן
16 נוּרָא יָקִדְתָּא וּמַן־הוּא אֱלָהּ דִּי־יְשֵׁיזְבִנְכוֹן מִן־יְדָי׃ עֲנוֹ
שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ וְאָמְרִין לְמַלְכָּא נְבוּכַדְנֶצַּר לָא־
17 חַשְׁחִין אֲנַחְנָא עַל־דְּנָה פִּתְגָם לַהֲתָבוּתָךְ׃ הֵן אִיתַי
אֱלָהַנָא דִּי־אֲנַחְנָא פָלְחִין יָכִל לְשֵׁיזָבוּתַנָא מִן־אַתּוּן נוּרָא
18 וּמִן־יְדָךְ מַלְכָּא יְשֵׁיזִב׃ וְהֵן לָא יְדִיעַ לֶהֱוֵא־לָךְ מַלְכָּא דִּי
לֵאלָהָיךְ לָא־אִיתַנָא פָלְחִין וּלְצֶלֶם דַּהֲבָא דִּי הֲקֵימְתָּ לָא
19 נִסְגֻּד׃ בֵּאדַיִן נְבוּכַדְנֶצַּר הִתְמְלִי חֱמָא וּצְלֵם אַנְפּוֹהִי
אֶשְׁתַּנּוֹ עַל־שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ עָנֵה וְאָמַר לְמֵזֵא

v. 10. יתיר ה׳ · ibid. יתיר י׳ כ״א רוס. ibid. וסומפוניא קרי. v. 15. יתיר י׳
v. 19. אשתני קרי

20 לְאַתּוּנָא חַד־שִׁבְעָה עַל דִּי חֲזֵה לְמֵזְיֵהּ׃ וּלְגֻבְרִין גִּבָּרֵי־
חַיִל דִּי בְחַיְלֵהּ אֲמַר לְכַפָּתָה לְשַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ
21 לְמִרְמֵא לְאַתּוּן נוּרָא יָקִדְתָּא׃ בֵּאדַיִן גֻּבְרַיָּא אִלֵּךְ כְּפִתוּ
בְּסַרְבָּלֵיהוֹן פַּטִּישֵׁיהוֹן וְכַרְבְּלָתְהוֹן וּלְבוּשֵׁיהוֹן וּרְמִיו
22 לְגוֹא־אַתּוּן נוּרָא יָקִדְתָּא׃ כָּל־קֳבֵל דְּנָה מִן־דִּי מִלַּת
מַלְכָּא מַחְצְפָה וְאַתּוּנָא אֵזֵה יַתִּירָה גֻּבְרַיָּא אִלֵּךְ דִּי הַסִּקוּ
לְשַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ קַטִּל הִמּוֹן שְׁבִיבָא דִּי נוּרָא׃
23 וְגֻבְרַיָּא אִלֵּךְ תְּלָתֵּהוֹן שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ נְפַלוּ לְגוֹא־
24 אַתּוּן־נוּרָא יָקִדְתָּא מְכַפְּתִין׃ אֱדַיִן נְבוּכַדְנֶצַּר מַלְכָּא
תְּוַהּ וְקָם בְּהִתְבְּהָלָה עָנֵה וְאָמַר לְהַדָּבְרוֹהִי הֲלָא גֻבְרִין
תְּלָתָה רְמֵינָא לְגוֹא־נוּרָא מְכַפְּתִין עָנַיִן וְאָמְרִין לְמַלְכָּא
25 יַצִּיבָא מַלְכָּא׃ עָנֵה וְאָמַר הָא־אֲנָה חָזֵה גֻּבְרִין אַרְבְּעָה
שְׁרַיִן מַהְלְכִין בְּגוֹא־נוּרָא וַחֲבָל לָא־אִיתַי בְּהוֹן וְרֵוֵהּ דִּי
26 רְבִיעָיָא דָּמֵה לְבַר־אֱלָהִין׃ בֵּאדַיִן קְרֵב נְבוּכַדְנֶצַּר
לִתְרַע אַתּוּן נוּרָא יָקִדְתָּא עָנֵה וְאָמַר שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד־
נְגוֹ עַבְדוֹהִי דִּי־אֱלָהָא עִלָּיָא פֻּקוּ וֶאֱתוֹ בֵּאדַיִן נָפְקִין
27 שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ מִן־גּוֹא נוּרָא׃ וּמִתְכַּנְּשִׁין
אֲחַשְׁדַּרְפְּנַיָּא סִגְנַיָּא וּפַחֲוָתָא וְהַדָּבְרֵי מַלְכָּא חָזַיִן
לְגֻבְרַיָּא אִלֵּךְ דִּי לָא־שְׁלֵט נוּרָא בְּגֶשְׁמְהוֹן וּשְׂעַר רֵאשְׁהוֹן
לָא הִתְחָרַךְ וְסַרְבָּלֵיהוֹן לָא שְׁנוֹ וְרֵיחַ נוּר לָא עֲדָת בְּהוֹן׃
28 עָנֵה נְבוּכַדְנֶצַּר וְאָמַר בְּרִיךְ אֱלָהֲהוֹן דִּי־שַׁדְרַךְ מֵישַׁךְ
וַעֲבֵד נְגוֹ דִּי־שְׁלַח מַלְאֲכֵהּ וְשֵׁיזִב לְעַבְדוֹהִי דִּי הִתְרְחִצוּ
עֲלוֹהִי וּמִלַּת מַלְכָּא שַׁנִּיו וִיהַבוּ גֶשְׁמֵיהוֹן דִּי לָא־יִפְלְחוּן
29 וְלָא־יִסְגְּדוּן לְכָל־אֱלָהּ לָהֵן לֵאלָהֲהוֹן׃ וּמִנִּי שִׂים טְעֵם
דִּי כָל־עַם אֻמָּה וְלִשָּׁן דִּי־יֵאמַר שָׁלֵה עַל־אֱלָהֲהוֹן דִּי־

v. 21. יתיר ו׳ v. 25. רביעאה קרי v. 26. עלאה קרי v. 28. יתיר י׳ v. 29. שלו קרי

שַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹא הַדָּמִין יִתְעֲבֵד וּבַיְתֵהּ נְוָלִי
יִשְׁתַּוֵּה כָּל־קֳבֵל דִּי לָא אִיתַי אֱלָהּ אָחֳרָן דִּי־יִכֻּל לְהַצָּלָה
30 כִּדְנָה׃ בֵּאדַיִן מַלְכָּא הַצְלַח לְשַׁדְרַךְ מֵישַׁךְ וַעֲבֵד נְגוֹ
31 בִּמְדִינַת בָּבֶל׃ נְבוּכַדְנֶצַּר מַלְכָּא לְכָל־עַמְמַיָּא אֻמַיָּא
32 וְלִשָּׁנַיָּא דִּי־דָאְרִין בְּכָל־אַרְעָא שְׁלָמְכוֹן יִשְׂגֵּא׃ אָתַיָּא
וְתִמְהַיָּא דִּי עֲבַד עִמִּי אֱלָהָא עִלָּיָא שְׁפַר קָדָמַי לְהַחֲוָיָה׃
33 אָתוֹהִי כְּמָה רַבְרְבִין וְתִמְהוֹהִי כְּמָה תַקִּיפִין מַלְכוּתֵהּ
מַלְכוּת עָלַם וְשָׁלְטָנֵהּ עִם־דָּר וְדָר׃

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1 2 אֲנָה נְבוּכַדְנֶצַּר שְׁלֵה הֲוֵית בְּבֵיתִי וְרַעְנַן בְּהֵיכְלִי׃ חֵלֶם
חֲזֵית וִידַחֲלִנַּנִי וְהַרְהֹרִין עַל־מִשְׁכְּבִי וְחֶזְוֵי רֵאשִׁי
3 יְבַהֲלֻנַּנִי׃ וּמִנִּי שִׂים טְעֵם לְהַנְעָלָה קֳדָמַי לְכֹל חַכִּימֵי בָבֶל
4 דִּי־פְשַׁר חֶלְמָא יְהוֹדְעֻנַּנִי׃ בֵּאדַיִן עָלְלִין חַרְטֻמַּיָּא אָשְׁפַיָּא
כַּשְׂדָּיֵא וְגָזְרַיָּא וְחֶלְמָא אָמַר אֲנָה קֳדָמֵיהוֹן וּפִשְׁרֵהּ לָא־
5 מְהוֹדְעִין לִי׃ וְעַד אָחֳרֵין עַל קֳדָמַי דָּנִיֵּאל דִּי־שְׁמֵהּ
בֵּלְטְשַׁאצַּר כְּשֻׁם אֱלָהִי וְדִי רוּחַ־אֱלָהִין קַדִּישִׁין בֵּהּ וְחֶלְמָא
6 קֳדָמוֹהִי אַמְרֵת׃ בֵּלְטְשַׁאצַּר רַב חַרְטֻמַּיָּא דִּי אֲנָה יִדְעֵת
דִּי רוּחַ אֱלָהִין קַדִּישִׁין בָּךְ וְכָל־רָז לָא־אָנֵס לָךְ חֶזְוֵי חֶלְמִי
7 דִּי־חֲזֵית וּפִשְׁרֵהּ אֱמַר׃ וְחֶזְוֵי רֵאשִׁי עַל־מִשְׁכְּבִי חָזֵה
8 הֲוֵית וַאֲלוּ אִילָן בְּגוֹא אַרְעָא וְרוּמֵהּ שַׂגִּיא׃ רְבָה אִילָנָא
וּתְקִף וְרוּמֵהּ יִמְטֵא לִשְׁמַיָּא וַחֲזוֹתֵהּ לְסוֹף כָּל־אַרְעָא׃
9 עָפְיֵהּ שַׁפִּיר וְאִנְבֵּהּ שַׂגִּיא וּמָזוֹן לְכֹלָּא־בֵהּ תְּחֹתוֹהִי תַּטְלֵל
חֵיוַת בָּרָא וּבְעַנְפוֹהִי יְדֻרוּן צִפֲּרֵי שְׁמַיָּא וּמִנֵּהּ יִתְּזִין כָּל־
10 בִּשְׂרָא׃ חָזֵה הֲוֵית בְּחֶזְוֵי רֵאשִׁי עַל־מִשְׁכְּבִי וַאֲלוּ עִיר
11 וְקַדִּישׁ מִן־שְׁמַיָּא נָחִת׃ קָרֵא בְחַיִל וְכֵן אָמַר גֹּדּוּ אִילָנָא

v. 31. דיירין קרי v. 32. עלאה קרי v. 4. יתיר ל׳ ibid. כשדאי קרי v. 9. יתיר ו׳

וְקַצִּצוּ עַנְפוֹהִי אַתַּרוּ עָפְיֵהּ וּבַדַּרוּ אִנְבֵּהּ תְּנֻד חֵיוְתָא מִן־
12 תַּחְתּוֹהִי וְצִפְּרַיָּא מִן־עַנְפּוֹהִי׃ בְּרַם עִקַּר שָׁרְשׁוֹהִי
בְּאַרְעָא שְׁבֻקוּ וּבֶאֱסוּר דִּי־פַרְזֶל וּנְחָשׁ בְּדִתְאָא דִּי בָרָא
וּבְטַל שְׁמַיָּא יִצְטַבַּע וְעִם־חֵיוְתָא חֲלָקֵהּ בַּעֲסַב אַרְעָא׃
13 לִבְבֵהּ מִן־אֲנָוֹשָׁא יְשַׁנּוֹן וּלְבַב חֵיוָא יִתְיְהִב לֵהּ וְשִׁבְעָה
14 עִדָּנִין יַחְלְפוּן עֲלוֹהִי׃ בִּגְזֵרַת עִירִין פִּתְגָמָא וּמֵאמַר
קַדִּישִׁין שְׁאֵלְתָא עַד־דִּבְרַת דִּי־יִנְדְּעוּן חַיַּיָּא דִּי־שַׁלִּיט עִלָּיָא
בְּמַלְכוּת אֲנָוֹשָׁא וּלְמַן־דִּי יִצְבֵּא יִתְּנִנַּהּ וּשְׁפַל אֲנָשִׁים יְקִים
15 עֲלַיהּ׃ דְּנָה חֶלְמָא חֲזֵית אֲנָה מַלְכָּא נְבוּכַדְנֶצַּר וְאַנְתְּה
בֵּלְטְשַׁאצַּר פִּשְׁרֵא* אֱמַר כָּל־קֳבֵל דִּי ׀ כָּל־חַכִּימֵי מַלְכוּתִי
לָא־יָכְלִין פִּשְׁרָא לְהוֹדָעוּתַנִי וְאַנְתְּה כָּהֵל דִּי רוּחַ־אֱלָהִין
16 קַדִּישִׁין בָּךְ׃ אֱדַיִן דָּנִיֵּאל דִּי־שְׁמֵהּ בֵּלְטְשַׁאצַּר אֶשְׁתּוֹמַם
כְּשָׁעָה חֲדָא וְרַעְיֹנֹהִי יְבַהֲלֻנֵּהּ עָנֵה מַלְכָּא וְאָמַר בֵּלְטְשַׁאצַּר
חֶלְמָא וּפִשְׁרֵא* אַל־יְבַהֲלָךְ עָנֵה בֵלְטְשַׁאצַּר וְאָמַר מָרְאִי
17 חֶלְמָא לְשָׂנְאָיךְ וּפִשְׁרֵהּ לְעָרָיךְ׃ אִילָנָא דִּי חֲזַיְתָ דִּי רְבָה
18 וּתְקִף וְרוּמֵהּ יִמְטֵא לִשְׁמַיָּא וַחֲזוֹתֵהּ לְכָל־אַרְעָא׃ וְעָפְיֵהּ
שַׁפִּיר וְאִנְבֵּהּ שַׂגִּיא וּמָזוֹן לְכֹלָּא בֵהּ תְּחֹתוֹהִי תְּדוּר חֵיוַת
19 בָּרָא וּבְעַנְפוֹהִי יִשְׁכְּנָן צִפֲּרֵי שְׁמַיָּא׃ אַנְתְּה־הוּא מַלְכָּא
דִּי רְבַיְת וּתְקֵפְתְּ וּרְבוּתָךְ רְבָת וּמְטָת לִשְׁמַיָּא וְשָׁלְטָנָךְ
20 לְסוֹף אַרְעָא׃ וְדִי חֲזָא מַלְכָּא עִיר וְקַדִּישׁ נָחִת מִן־שְׁמַיָּא
וְאָמַר גֹּדּוּ אִילָנָא וְחַבְּלוּהִי בְּרַם עִקַּר שָׁרְשׁוֹהִי בְּאַרְעָא
שְׁבֻקוּ וּבֶאֱסוּר דִּי־פַרְזֶל וּנְחָשׁ בְּדִתְאָה ׀ דִּי בָרָא וּבְטַל
שְׁמַיָּא יִצְטַבַּע וְעִם־חֵיוַת בָּרָא חֲלָקֵהּ עַד דִּי־שִׁבְעָה עִדָּנִין
21 יַחְלְפוּן עֲלוֹהִי׃ דְּנָה פִשְׁרָא מַלְכָּא וּגְזֵרַת עִלָּיָא הִיא דִּי

v. 13. יתיר ו׳ v. 15. א׳במקום ה׳ נ״א פִּשְׁרָא v. 16. א׳במקום ה׳ ibid. יתיר א׳
v. 19. יתיר י׳ v. 21. עלאה קרי

22 מְטָת עַל־מָרְאִי מַלְכָּא׃ וְלָךְ טָרְדִין מִן־אֲנָשָׁא וְעִם־חֵיוַת
בָּרָא לֶהֱוֵה מְדֹרָךְ וְעִשְׂבָּא כְתוֹרִין לָךְ יְטַעֲמוּן וּמִטַּל
שְׁמַיָּא לָךְ מְצַבְּעִין וְשִׁבְעָה עִדָּנִין יַחְלְפוּן עֲלָיךְ עַד דִּי
תִנְדַּע דִּי־שַׁלִּיט עִלָּיאָ בְּמַלְכוּת אֲנָשָׁא וּלְמַן־דִּי יִצְבֵּא
23 יִתְּנִנַּהּ׃ וְדִי אֲמַרוּ לְמִשְׁבַּק עִקַּר שָׁרְשׁוֹהִי דִּי אִילָנָא
24 מַלְכוּתָךְ לָךְ קַיָּמָא מִן־דִּי תִנְדַּע דִּי שַׁלִּטִן שְׁמַיָּא׃ לָהֵן
מַלְכָּא מִלְכִּי יִשְׁפַּר עֲלָיךְ וַחֲטָיךְ בְּצִדְקָה פְרֻק וַעֲוָיָתָךְ
25 בְּמִחַן עֲנָיִן הֵן תֶּהֱוֵה אַרְכָא לִשְׁלֵוְתָךְ׃ כֹּלָּא מְטָא עַל־
26 נְבוּכַדְנֶצַּר מַלְכָּא׃ לִקְצָת יַרְחִין תְּרֵי־עֲשַׂר עַל־הֵיכַל
27 מַלְכוּתָא דִּי בָבֶל מְהַלֵּךְ הֲוָה׃ עָנֵה מַלְכָּא וְאָמַר הֲלָא
דָּא־הִיא בָּבֶל רַבְּתָא דִּי־אֲנָה בֱנַיְתַהּ לְבֵית מַלְכוּ בִּתְקָף
28 חִסְנִי וְלִיקָר הַדְרִי׃ עוֹד מִלְּתָא בְּפֻם מַלְכָּא קָל מִן־שְׁמַיָּא
נְפַל לָךְ אָמְרִין נְבוּכַדְנֶצַּר מַלְכָּא מַלְכוּתָה עֲדָת מִנָּךְ׃
29 וּמִן־אֲנָשָׁא לָךְ טָרְדִין וְעִם־חֵיוַת בָּרָא מְדֹרָךְ עִשְׂבָּא
כְתוֹרִין לָךְ יְטַעֲמוּן וְשִׁבְעָה עִדָּנִין יַחְלְפוּן עֲלָיךְ עַד דִּי
תִנְדַּע דִּי־שַׁלִּיט עִלָּיאָ בְּמַלְכוּת אֲנָשָׁא וּלְמַן דִּי־יִצְבֵּא
30 יִתְּנִנַּהּ׃ בַּהּ שַׁעֲתָא מִלְּתָא סָפַת עַל־נְבוּכַדְנֶצַּר וּמִן־אֲנָשָׁא
טְרִיד וְעִשְׂבָּא כְתוֹרִין יֵאכֻל וּמִטַּל שְׁמַיָּא גִּשְׁמֵהּ יִצְטַבַּע
31 עַד דִּי שַׂעְרֵהּ כְּנִשְׁרִין רְבָה וְטִפְרוֹהִי כְצִפְּרִין׃ וְלִקְצָת
יוֹמַיָּא אֲנָה נְבוּכַדְנֶצַּר עַיְנַי לִשְׁמַיָּא נִטְלֵת וּמַנְדְּעִי עֲלַי
יְתוּב וּלְעִלָּיאָ בָּרְכֵת וּלְחַי עָלְמָא שַׁבְּחֵת וְהַדְּרֵת דִּי שָׁלְטָנֵהּ
32 שָׁלְטָן עָלַם וּמַלְכוּתֵהּ עִם־דָּר וְדָר׃ וְכָל־דָּאְרֵי אַרְעָא כְּלָה*
חֲשִׁיבִין וּכְמִצְבְּיֵהּ עָבֵד בְּחֵיל שְׁמַיָּא וְדָאְרֵי אַרְעָא וְלָא
33 אִיתַי דִּי־יְמַחֵא בִידֵהּ וְיֵאמַר לֵהּ מָה עֲבַדְתְּ׃ בֵּהּ־זִמְנָא

v. 21. יתיר א׳ v. 22. עלאה קרי v. 29. עלאה קרי v. 31. ולעלאה קרי
v. 32. דיירי קרי ibid. ת׳ במקום א׳ ibid. ודיירי קרי

מַנְדְּעִי יְתוּב עֲלַי וְלִיקַר מַלְכוּתִי הַדְרִי וְזִוִי יְתוּב עֲלַי
וְלִי הַדָּבְרַי וְרַבְרְבָנַי יְבַעוֹן וְעַל־מַלְכוּתִי הָתְקְנַת וּרְבוּ
34 יַתִּירָה הוּסְפַת־לִי׃ כְּעַן אֲנָה נְבֻכַדְנֶצַּר מְשַׁבַּח וּמְרוֹמֵם
וּמְהַדַּר לְמֶלֶךְ שְׁמַיָּא דִּי כָל־מַעֲבָדוֹהִי קְשֹׁט וְאֹרְחָתֵהּ
דִּין וְדִי מַהְלְכִין בְּגֵוָה יָכִל לְהַשְׁפָּלָה׃

CHAP. V.

1 בֵּלְשַׁאצַּר מַלְכָּא עֲבַד לְחֶם רַב לְרַבְרְבָנוֹהִי אֲלַף וְלָקֳבֵל
2 אַלְפָּא חַמְרָא שָׁתֵה׃ בֵּלְשַׁאצַּר אֲמַר בִּטְעֵם חַמְרָא
לְהַיְתָיָה לְמָאנֵי דַּהֲבָא וְכַסְפָּא דִּי הַנְפֵּק נְבוּכַדְנֶצַּר
אֲבוּהִי מִן־הֵיכְלָא דִּי בִירוּשְׁלֶם וְיִשְׁתּוֹן בְּהוֹן מַלְכָּא
3 וְרַבְרְבָנוֹהִי שֵׁגְלָתֵהּ וּלְחֵנָתֵהּ׃ בֵּאדַיִן הַיְתִיו מָאנֵי דַהֲבָא
דִּי הַנְפִּקוּ מִן־הֵיכְלָא דִּי־בֵית אֱלָהָא דִּי בִירוּשְׁלֶם וְאִשְׁתִּיו
4 בְּהוֹן מַלְכָּא וְרַבְרְבָנוֹהִי שֵׁגְלָתֵהּ וּלְחֵנָתֵהּ׃ אִשְׁתִּיו חַמְרָא
וְשַׁבַּחוּ לֵאלָהֵי דַּהֲבָא וְכַסְפָּא נְחָשָׁא פַרְזְלָא אָעָא וְאַבְנָא׃
5 בַּהּ־שַׁעֲתָה נְפַקוּ אֶצְבְּעָן דִּי יַד־אֱנָשׁ וְכָתְבָן לָקֳבֵל
נֶבְרַשְׁתָּא עַל־גִּירָא דִּי־כְתַל הֵיכְלָא דִּי מַלְכָּא וּמַלְכָּא חָזֵה
6 פַּס יְדָה דִּי כָתְבָה׃ אֱדַיִן מַלְכָּא זִיוֹהִי שְׁנוֹהִי וְרַעְיֹנֹהִי
יְבַהֲלוּנֵּהּ וְקִטְרֵי חַרְצֵהּ מִשְׁתָּרַיִן וְאַרְכֻּבָּתֵהּ דָּא לְדָא
7 נָקְשָׁן׃ קָרֵא מַלְכָּא בְּחַיִל לְהֶעָלָה לְאָשְׁפַיָּא כַּשְׂדָּיֵא וְגָזְרַיָּא
עָנֵה מַלְכָּא וְאָמַר לְחַכִּימֵי בָבֶל דִּי כָל־אֱנָשׁ דִּי־יִקְרֵה
כְּתָבָה דְנָה וּפִשְׁרֵהּ יְחַוִּנַּנִי אַרְגְּוָנָא יִלְבַּשׁ וְהַמוּנְכָא דִּי־
8 דַהֲבָא עַל־צַוְּארֵהּ וְתַלְתִּי בְמַלְכוּתָא יִשְׁלַט׃ אֱדַיִן עָלִּלִין
כֹּל חַכִּימֵי מַלְכָּא וְלָא־כָהֲלִין כְּתָבָא לְמִקְרֵא וּפִשְׁרֵא
9 לְהוֹדָעָה לְמַלְכָּא׃ אֱדַיִן מַלְכָּא בֵלְשַׁאצַּר שַׂגִּיא מִתְבָּהַל
10 וְזִיוֹהִי שָׁנַיִן עֲלוֹהִי וְרַבְרְבָנוֹהִי מִשְׁתַּבְּשִׁין׃ מַלְכְּתָא לָקֳבֵל

v. 5. נפקה קרי v. 7. כשדאי קרי ibid. להמניכא קרי v. 8. יתיר ל׳ v. 10. יתיר ל׳

מִלֵּי מַלְכָּא וְרַבְרְבָנוֹהִי לְבֵית מִשְׁתְּיָא עַלַּלַת עֲנָת מַלְכְּתָא
וַאֲמֶרֶת מַלְכָּא לְעָלְמִין חֱיִי אַל־יְבַהֲלוּךְ רַעְיוֹנָךְ וְזִיוָיךְ
11 אַל־יִשְׁתַּנּוֹ׃ אִיתַי גְּבַר בְּמַלְכוּתָךְ דִּי רוּחַ אֱלָהִין קַדִּישִׁין
בֵּהּ וּבְיוֹמֵי אֲבוּךְ נַהִירוּ וְשָׂכְלְתָנוּ וְחָכְמָה כְּחָכְמַת־אֱלָהִין
הִשְׁתְּכַחַת בֵּהּ וּמַלְכָּא נְבוּכַדְנֶצַּר אֲבוּךְ רַב חַרְטֻמִּין
12 אָשְׁפִין כַּשְׂדָּאִין גָּזְרִין הֲקִימֵהּ אֲבוּךְ מַלְכָּא׃ כָּל־קֳבֵל דִּי
רוּחַ יַתִּירָא וּמַנְדַּע וְשָׂכְלְתָנוּ מְפַשַּׁר חֶלְמִין וְאַחֲוָיַת
אֲחִידָן וּמְשָׁרֵא קִטְרִין הִשְׁתְּכַחַת בֵּהּ בְּדָנִיֵּאל דִּי־מַלְכָּא
שָׂם־שְׁמֵהּ בֵּלְטְשַׁאצַּר כְּעַן דָּנִיֵּאל יִתְקְרֵי וּפִשְׁרָה יְהַחֲוֵה׃
13 בֵּאדַיִן דָּנִיֵּאל הֻעַל קֳדָם מַלְכָּא עָנֵה מַלְכָּא וְאָמַר
לְדָנִיֵּאל אַנְתְּה־הוּא דָנִיֵּאל דִּי־מִן־בְּנֵי גָלוּתָא דִּי יְהוּד דִּי
14 הַיְתִי מַלְכָּא אַבִי מִן־יְהוּד׃ וְשִׁמְעֵת עֲלָיךְ דִּי רוּחַ אֱלָהִין
15 בָּךְ וְנַהִירוּ וְשָׂכְלְתָנוּ וְחָכְמָה יַתִּירָה הִשְׁתְּכַחַת בָּךְ׃ וּכְעַן
הֻעַלּוּ קָדָמַי חַכִּימַיָּא אָשְׁפַיָּא דִּי־כְתָבָה דְנָה יִקְרוֹן וּפִשְׁרֵהּ
16 לְהוֹדָעֻתַנִי וְלָא־כָהֲלִין פְּשַׁר־מִלְּתָא לְהַחֲוָיָה׃ וַאֲנָה
שִׁמְעֵת עֲלָיךְ דִּי־תוּכַל פִּשְׁרִין לְמִפְשַׁר וְקִטְרִין לְמִשְׁרֵא
כְּעַן הֵן תּוּכַל כְּתָבָא לְמִקְרֵא וּפִשְׁרֵהּ לְהוֹדָעוּתַנִי אַרְגְּוָנָא
תִלְבַּשׁ וְהַמְוֹנְכָא דִּי־דַהֲבָא עַל־צַוְּארָךְ וְתַלְתָּא בְמַלְכוּתָא
17 תִּשְׁלַט׃ בֵּאדַיִן עָנֵה דָנִיֵּאל וְאָמַר קֳדָם מַלְכָּא
מַתְּנָתָךְ לָךְ לֶהֶוְיָן וּנְבִזְבְּיָתָךְ לְאָחֳרָן הַב בְּרַם כְּתָבָא
18 אֶקְרֵא לְמַלְכָּא וּפִשְׁרָא אֲהוֹדְעִנֵּהּ׃ אַנְתְּה מַלְכָּא אֱלָהָא
עִלָּיאָ מַלְכוּתָא וּרְבוּתָא וִיקָרָא וְהַדְרָה יְהַב לִנְבֻכַדְנֶצַּר
19 אֲבוּךְ׃ וּמִן־רְבוּתָא דִּי יְהַב־לֵהּ כֹּל עַמְמַיָּא אֻמַּיָּא וְלִשָּׁנַיָּא
הֲווֹ זָאְעִין וְדָחֲלִין מִן־קֳדָמוֹהִי דִּי־הֲוָא צָבֵא הֲוָה קָטֵל
וְדִי־הֲוָה צָבֵא הֲוָה מַחֵא וְדִי־הֲוָה צָבֵא הֲוָה מָרִים וְדִי־
20 הֲוָא צָבֵא הֲוָה מַשְׁפִּל׃ וּכְדִי רִם לִבְבֵהּ וְרוּחֵהּ תִּקְפַת

v. 16. תכול קרי   ibid. תכול קרי   v. 18. עלאה קרי   v. 19. זייעין קרי

לַהֲזָדָה הׇנְחַת מִן־כׇּרְסֵא מַלְכוּתֵהּ וִיקָרָה הֶעְדִּיו מִנֵּהּ׃
21 וּמִן־בְּנֵי אֲנָשָׁא טְרִיד וְלִבְבֵהּ עִם־חֵיוְתָא שַׁוִּי וְעִם־עֲרָדַיָּא
מְדוֹרֵהּ עִשְׂבָּא כְתוֹרִין יְטַעֲמוּנֵּהּ וּמִטַּל שְׁמַיָּא גִּשְׁמֵהּ
יִצְטַבַּע עַד דִּי־יְדַע דִּי־שַׁלִּיט אֱלָהָא עִלָּיאָ בְּמַלְכוּת אֲנָשָׁא
22 וּלְמַן־דִּי יִצְבֵּא יְהָקֵים עֲלַהּ׃ וְאַנְתְּה בְּרֵהּ בֵּלְשַׁאצַּר לָא
23 הַשְׁפֵּלְתְּ לִבְבָךְ כׇּל־קֳבֵל דִּי כׇל־דְּנָה יְדַעְתְּ׃ וְעַל־מָרֵא
שְׁמַיָּא הִתְרוֹמַמְתָּ וּלְמָאנַיָּא דִּי־בַיְתֵהּ הַיְתִיו קׇדָמָיךְ
וְאַנְתְּה וְרַבְרְבָנָיךְ שֵׁגְלָתָךְ וּלְחֵנָתָךְ חַמְרָא שָׁתַיִן בְּהוֹן
וְלֵאלָהֵי כַסְפָּא וְדַהֲבָא נְחָשָׁא פַרְזְלָא אָעָא וְאַבְנָא דִּי לָא־
חָזַיִן וְלָא־שָׁמְעִין וְלָא יָדְעִין שַׁבַּחְתָּ וְלֵאלָהָא דִּי־נִשְׁמְתָךְ
24 בִּידֵהּ וְכׇל־אֹרְחָתָךְ לֵהּ לָא הַדַּרְתָּ׃ בֵּאדַיִן מִן־קֳדָמוֹהִי
25 שְׁלִיחַ פַּסָּא דִי־יְדָא וּכְתָבָא דְנָה רְשִׁים׃ וּדְנָה כְתָבָא
26 דִּי רְשִׁים מְנֵא מְנֵא תְּקֵל וּפַרְסִין׃ דְּנָה פְּשַׁר מִלְּתָא
27 מְנֵא מְנָה־אֱלָהָא מַלְכוּתָךְ וְהַשְׁלְמַהּ׃ תְּקֵל תְּקִילְתָּא
28 בְמֹאזַנְיָא וְהִשְׁתְּכַחַתְּ חַסִּיר׃ פְּרֵס פְּרִיסַת מַלְכוּתָךְ
29 וִיהִיבַת לְמָדַי וּפָרָס׃ בֵּאדַיִן אֲמַר בֵּלְשַׁאצַּר וְהַלְבִּשׁוּ
לְדָנִיֵּאל אַרְגְּוָנָא וְהַמּוֹנְכָא דִי־דַהֲבָא עַל־צַוְּארֵהּ וְהַכְרִזוּ
30 עֲלוֹהִי דִּי־לֶהֱוֵא שַׁלִּיט תַּלְתָּא בְּמַלְכוּתָא׃ בֵּהּ בְּלֵילְיָא
קְטִיל בֵּלְשַׁאצַּר מַלְכָּא כַשְׂדָּיאָ׃

CHAP. VI.

1 וְדָרְיָוֶשׁ מָדָיאָ קַבֵּל מַלְכוּתָא כְּבַר שְׁנִין שִׁתִּין וְתַרְתֵּין׃
2 שְׁפַר קֳדָם דָּרְיָוֶשׁ וַהֲקִים עַל־מַלְכוּתָא לַאֲחַשְׁדַּרְפְּנַיָּא
3 מְאָה וְעֶשְׂרִין דִּי לֶהֱוֹן בְּכׇל־מַלְכוּתָא׃ וְעֵלָּא מִנְּהוֹן סָרְכִין
תְּלָתָה דִּי דָנִיֵּאל חַד מִנְּהוֹן דִּי לֶהֱוֹן אֲחַשְׁדַּרְפְּנַיָּא אִלֵּין
4 יָהֲבִין לְהוֹן טַעְמָא וּמַלְכָּא לָא־לֶהֱוֵא נָזִק׃ אֱדַיִן דָּנִיֵּאל
דְּנָה הֲוָא מִתְנַצַּח עַל־סָרְכַיָּא וַאֲחַשְׁדַּרְפְּנַיָּא כׇּל־קֳבֵל דִּי־

v. 21. עלאה קרי   v. 29. והמניכא ק׳   v. 30. כשדאה קרי   v. 1. מדאה קרי

רוּחַ יַתִּירָא בֵּהּ וּמַלְכָּא עֲשִׁית לַהֲקָמוּתֵהּ עַל־כָּל־מַלְכוּתָא׃
5 אֱדַיִן סָרְכַיָּא וַאֲחַשְׁדַּרְפְּנַיָּא הֲווֹ בָעַיִן עִלָּה לְהַשְׁכָּחָה
לְדָנִיֵּאל מִצַּד מַלְכוּתָא וְכָל־עִלָּה וּשְׁחִיתָה לָא־יָכְלִין
לְהַשְׁכָּחָה כָּל־קֳבֵל דִּי־מְהֵימַן הוּא וְכָל־שָׁלוּ וּשְׁחִיתָה
6 לָא הִשְׁתְּכַחַת עֲלוֹהִי׃ אֱדַיִן גֻּבְרַיָּא אִלֵּךְ אָמְרִין דִּי לָא
נְהַשְׁכַּח לְדָנִיֵּאל דְּנָה כָּל־עִלָּה לָהֵן הַשְׁכַּחְנָא עֲלוֹהִי
7 בְּדָת אֱלָהֵהּ׃ אֱדַיִן סָרְכַיָּא וַאֲחַשְׁדַּרְפְּנַיָּא אִלֵּן הַרְגִּשׁוּ
עַל־מַלְכָּא וְכֵן אָמְרִין לֵהּ דָּרְיָוֶשׁ מַלְכָּא לְעָלְמִין חֱיִי׃
8 אִתְיָעַטוּ כֹּל סָרְכֵי מַלְכוּתָא סִגְנַיָּא וַאֲחַשְׁדַּרְפְּנַיָּא הַדָּבְרַיָּא
וּפַחֲוָתָא לְקַיָּמָה קְיָם מַלְכָּא וּלְתַקָּפָה אֱסָר דִּי כָל־דִּי־
יִבְעֵא בָעוּ מִן־כָּל־אֱלָהּ וֶאֱנָשׁ עַד־יוֹמִין תְּלָתִין לָהֵן מִנָּךְ
9 מַלְכָּא יִתְרְמֵא לְגֹב אַרְיָוָתָא׃ כְּעַן מַלְכָּא תְּקִים אֱסָרָא
וְתִרְשֻׁם כְּתָבָא דִּי לָא לְהַשְׁנָיָה כְּדָת־מָדַי וּפָרַס דִּי־לָא
10 תֶעְדֵּא׃ כָּל־קֳבֵל דְּנָה מַלְכָּא דָּרְיָוֶשׁ רְשַׁם כְּתָבָא וֶאֱסָרָא׃
11 וְדָנִיֵּאל כְּדִי יְדַע דִּי־רְשִׁים כְּתָבָא עַל לְבַיְתֵהּ וְכַוִּין פְּתִיחָן
לֵהּ בְּעִלִּיתֵהּ נֶגֶד יְרוּשְׁלֶם וְזִמְנִין תְּלָתָה בְיוֹמָא הוּא
בָּרֵךְ עַל־בִּרְכוֹהִי וּמְצַלֵּא וּמוֹדֵא קֳדָם אֱלָהֵהּ כָּל־קֳבֵל
12 דִּי־הֲוָא עָבֵד מִן־קַדְמַת דְּנָה׃ אֱדַיִן גֻּבְרַיָּא אִלֵּךְ הַרְגִּשׁוּ
13 וְהַשְׁכַּחוּ לְדָנִיֵּאל בָּעֵה וּמִתְחַנַּן קֳדָם אֱלָהֵהּ׃ בֵּאדַיִן
קְרִבוּ וְאָמְרִין קֳדָם־מַלְכָּא עַל־אֱסָר מַלְכָּא הֲלָא אֱסָר
רְשַׁמְתָּ דִּי כָל־אֱנָשׁ דִּי־יִבְעֵא מִן־כָּל־אֱלָהּ וֶאֱנָשׁ עַד־יוֹמִין
תְּלָתִין לָהֵן מִנָּךְ מַלְכָּא יִתְרְמֵא לְגוֹב אַרְיָוָתָא עָנֵה מַלְכָּא
וְאָמַר יַצִּיבָא מִלְּתָא כְּדָת־מָדַי וּפָרַס דִּי־לָא תֶעְדֵּא׃
14 בֵּאדַיִן עֲנוֹ וְאָמְרִין קֳדָם מַלְכָּא דִּי דָנִיֵּאל דִּי מִן־בְּנֵי
גָלוּתָא דִּי יְהוּד לָא־שָׂם עֲלָיךְ מַלְכָּא טְעֵם וְעַל־אֱסָרָא דִּי
15 רְשַׁמְתָּ וְזִמְנִין תְּלָתָה בְּיוֹמָא בָּעֵא בָּעוּתֵהּ׃ אֱדַיִן מַלְכָּא
כְּדִי מִלְּתָא שְׁמַע שַׂגִּיא בְּאֵשׁ עֲלוֹהִי וְעַל דָּנִיֵּאל שָׂם בָּל

לְשֵׁיזָבוּתֵהּ וְעַד מֶעָלֵי שִׁמְשָׁא הֲוָה מִשְׁתַּדַּר לְהַצָּלוּתֵהּ׃
16 בֵּאדַיִן גֻּבְרַיָּא אִלֵּךְ הַרְגִּשׁוּ עַל־מַלְכָּא וְאָמְרִין לְמַלְכָּא דַּע
מַלְכָּא דִּי־דָת לְמָדַי וּפָרַס דִּי־כָל־אֱסָר וּקְיָם דִּי־מַלְכָּא
17 יְהָקֵים לָא לְהַשְׁנָיָה׃ בֵּאדַיִן מַלְכָּא אֲמַר וְהַיְתִיו לְדָנִיֵּאל
וּרְמוֹ לְגֻבָּא דִּי אַרְיָוָתָא עָנֵה מַלְכָּא וְאָמַר לְדָנִיֵּאל אֱלָהָךְ
18 דִּי אַנְתְּה פָּלַח־לֵהּ בִּתְדִירָא הוּא יְשֵׁיזְבִנָּךְ׃ וְהֵיתָיִת אֶבֶן
חֲדָה וְשֻׂמַת עַל־פֻּם גֻּבָּא וְחַתְמַהּ מַלְכָּא בְּעִזְקְתֵהּ וּבְעִזְקָת
19 רַבְרְבָנוֹהִי דִּי לָא־תִשְׁנֵא צְבוּ בְּדָנִיֵּאל׃ אֱדַיִן אֲזַל מַלְכָּא
לְהֵיכְלֵהּ וּבָת טְוָת וְדַחֲוָן לָא־הַנְעֵל קָדָמוֹהִי וְשִׁנְתֵּהּ נַדַּת
20 עֲלוֹהִי׃ בֵּאדַיִן מַלְכָּא בִּשְׁפַּרְפָּרָא יְקוּם בְּנָגְהָא וּבְהִתְבְּהָלָה
21 לְגֻבָּא דִּי־אַרְיָוָתָא אֲזַל׃ וּכְמִקְרְבֵהּ לְגֻבָּא לְדָנִיֵּאל בְּקָל
עֲצִיב זְעִק עָנֵה מַלְכָּא וְאָמַר לְדָנִיֵּאל דָּנִיֵּאל עֲבֵד אֱלָהָא
חַיָּא אֱלָהָךְ דִּי אַנְתְּה פָּלַח־לֵהּ בִּתְדִירָא הֲיִכִל לְשֵׁיזָבוּתָךְ
22 מִן־אַרְיָוָתָא׃ אֱדַיִן דָּנִיֵּאל עִם־מַלְכָּא מַלִּל מַלְכָּא לְעָלְמִין
23 חֱיִי׃ אֱלָהִי שְׁלַח מַלְאֲכֵהּ וּסֲגַר פֻּם אַרְיָוָתָא וְלָא חַבְּלוּנִי
כָּל־קֳבֵל דִּי קָדָמוֹהִי זָכוּ הִשְׁתְּכַחַת לִי וְאַף קָדָמָיךְ מַלְכָּא
24 חֲבוּלָה לָא עַבְדֵת׃ בֵּאדַיִן מַלְכָּא שַׂגִּיא טְאֵב עֲלוֹהִי
וּלְדָנִיֵּאל אֲמַר לְהַנְסָקָה מִן־גֻּבָּא וְהֻסַּק דָּנִיֵּאל מִן־גֻּבָּא
25 וְכָל־חֲבָל לָא־הִשְׁתְּכַח בֵּהּ דִּי הֵימִן בֵּאלָהֵהּ׃ וַאֲמַר
מַלְכָּא וְהַיְתִיו גֻּבְרַיָּא אִלֵּךְ דִּי־אֲכַלוּ קַרְצוֹהִי דִּי דָנִיֵּאל
וּלְגֹב אַרְיָוָתָא רְמוֹ אִנּוּן בְּנֵיהוֹן וּנְשֵׁיהוֹן וְלָא־מְטוֹ
לְאַרְעִית גֻּבָּא עַד דִּי־שְׁלִטוּ בְהוֹן אַרְיָוָתָא וְכָל־גַּרְמֵיהוֹן
26 הַדִּקוּ׃ בֵּאדַיִן דָּרְיָוֶשׁ מַלְכָּא כְּתַב לְכָל־עַמְמַיָּא אֻמַיָּא
27 וְלִשָּׁנַיָּא דִּי־דָאְרִין בְּכָל־אַרְעָא שְׁלָמְכוֹן יִשְׂגֵּא׃ מִן־קֳדָמַי
שִׂים טְעֵם דִּי ׀ בְּכָל־שָׁלְטָן מַלְכוּתִי לֶהֱוֺן זָאְעִין וְדָחֲלִין
מִן־קֳדָם אֱלָהֵהּ דִּי־דָנִיֵּאל דִּי־הוּא אֱלָהָא חַיָּא וְקַיָּם

v. 26. דיירין קרי   v. 27. זייעין קרי

לְעָלְמִין וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל וְשָׁלְטָנֵהּ עַד־סוֹפָא׃
28 מְשֵׁיזִב וּמַצִּל וְעָבֵד אָתִין וְתִמְהִין בִּשְׁמַיָּא וּבְאַרְעָא דִּי
29 שֵׁיזִיב לְדָנִיֵּאל מִן־יַד אַרְיָוָתָא׃ וְדָנִיֵּאל דְּנָה הַצְלַח
בְּמַלְכוּת דָּרְיָוֶשׁ וּבְמַלְכוּת כּוֹרֶשׁ פָּרְסָיָא׃

CHAP. VII.

1 בִּשְׁנַת חֲדָה לְבֵלְאשַׁצַּר מֶלֶךְ בָּבֶל דָּנִיֵּאל חֵלֶם חֲזָה וְחֶזְוֵי
רֵאשֵׁהּ עַל־מִשְׁכְּבֵהּ בֵּאדַיִן חֶלְמָא כְתַב רֵאשׁ מִלִּין אֲמַר׃
2 עָנֵה דָנִיֵּאל וְאָמַר חָזֵה הֲוֵית בְּחֶזְוִי עִם־לֵילְיָא וַאֲרוּ אַרְבַּע
3 רוּחֵי שְׁמַיָּא מְגִיחָן לְיַמָּא רַבָּא׃ וְאַרְבַּע חֵיוָן רַבְרְבָן
4 סָלְקָן מִן־יַמָּא שָׁנְיָן דָּא מִן־דָּא׃ קַדְמָיְתָא כְאַרְיֵה וְגַפִּין
דִּי־נְשַׁר לַהּ חָזֵה הֲוֵית עַד דִּי־מְרִיטוּ גַפַּיהּ וּנְטִילַת מִן
אַרְעָא וְעַל־רַגְלַיִן כֶּאֱנָשׁ הֳקִימַת וּלְבַב אֱנָשׁ יְהִיב לַהּ׃
5 וַאֲרוּ חֵיוָה אָחֳרִי תִנְיָנָה דָּמְיָה לְדֹב וְלִשְׂטַר־חַד הֳקִמַת
וּתְלָת עִלְעִין בְּפֻמַּהּ בֵּין שִׁנַּיהּ וְכֵן אָמְרִין לַהּ קוּמִי אֲכֻלִי
6 בְּשַׂר שַׂגִּיא׃ בָּאתַר דְּנָה חָזֵה הֲוֵית וַאֲרוּ אָחֳרִי כִּנְמַר וְלַהּ
גַּפִּין אַרְבַּע דִּי־עוֹף עַל־גַּבַּיהּ וְאַרְבְּעָה רֵאשִׁין לְחֵיוְתָא
7 וְשָׁלְטָן יְהִיב לַהּ׃ בָּאתַר דְּנָה חָזֵה הֲוֵית בְּחֶזְוֵי לֵילְיָא
וַאֲרוּ חֵיוָה רְבִיעָיָא דְּחִילָה וְאֵמְתָנִי וְתַקִּיפָא יַתִּירָה וְשִׁנַּיִן
דִּי־פַרְזֶל לַהּ רַבְרְבָן אָכְלָה וּמַדֱּקָה וּשְׁאָרָא בְּרַגְלַיהּ
רָפְסָה וְהִיא מְשַׁנְּיָה מִן־כָּל־חֵיוָתָא דִּי קָדָמַיהּ וְקַרְנַיִן
8 עֲשַׂר לַהּ׃ מִשְׂתַּכַּל הֲוֵית בְּקַרְנַיָּא וַאֲלוּ קֶרֶן אָחֳרִי זְעֵירָה
סִלְקָת בֵּינֵיהוֹן וּתְלָת מִן־קַרְנַיָּא קַדְמָיָתָא אֶתְעֲקָרוּ מִן־
קֳדָמַיהּ וַאֲלוּ עַיְנִין כְּעַיְנֵי אֲנָשָׁא בְּקַרְנָא־דָא וּפֻם מְמַלִּל
9 רַבְרְבָן׃ חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב
לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ
10 שְׁבִיבִין דִּי־נוּר גַּלְגִּלּוֹהִי נוּר דָּלִק׃ נְהַר דִּי־נוּר נָגֵד וְנָפֵק

v. 29. פרסאה קרי v. 7. רביעאה קרי v. 8. יתיר ו׳ ibid. אתעקרה קרי

מִן־קֳדָמוֹהִי אֶ֫לֶף אַלְפִּים יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְוָן קֳדָמוֹהִי
11 יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃ חָזֵה הֲוֵית בֵּאדַיִן
מִן־קָל מִלַּיָּא רַבְרְבָתָא דִּי קַרְנָא מְמַלְּלָא חָזֵה הֲוֵית עַד
דִּי קְטִילַת חֵיוְתָא וְהוּבַד גִּשְׁמַהּ וִיהִיבַת לִיקֵדַת אֶשָּׁא׃
12 וּשְׁאָר חֵיוָתָא הֶעְדִּיו שָׁלְטָנְהוֹן וְאַרְכָה בְחַיִּין יְהִיבַת לְהוֹן
13 עַד־זְמַן וְעִדָּן׃ חָזֵה הֲוֵית בְּחֶזְוֵי לֵילְיָא וַאֲרוּ עִם־עֲנָנֵי
שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָא וְעַד־עַתִּיק יוֹמַיָּא מְטָה
14 וּקְדָמוֹהִי הַקְרְבוּהִי׃ וְלֵהּ יְהִב שָׁלְטָן וִיקָר וּמַלְכוּ וְכֹל
עַמְמַיָּא אֻמַיָּא וְלִשָּׁנַיָּא לֵהּ יִפְלְחוּן שָׁלְטָנֵהּ שָׁלְטָן עָלַם
15 דִּי־לָא יֶעְדֵּה וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל׃ אֶתְכְּרִיַּת
16 רוּחִי אֲנָה דָנִיֵּאל בְּגוֹ נִדְנֶה וְחֶזְוֵי רֵאשִׁי יְבַהֲלֻנַּנִי׃ קִרְבֵת
עַל־חַד מִן־קָאֲמַיָּא וְיַצִּיבָא אֶבְעֵא מִנֵּהּ עַל־כָּל־דְּנָה וַאֲמַר־
17 לִי וּפְשַׁר מִלַּיָּא יְהוֹדְעִנַּנִי׃ אִלֵּין חֵיוָתָא רַבְרְבָתָא דִּי אִנִּין
18 אַרְבַּע אַרְבְּעָה מַלְכִין יְקוּמוּן מִן־אַרְעָא׃ וִיקַבְּלוּן מַלְכוּתָא
קַדִּישֵׁי עֶלְיוֹנִין וְיַחְסְנוּן מַלְכוּתָא עַד־עָלְמָא וְעַד עָלַם
19 עָלְמַיָּא׃ אֱדַיִן צְבִית לְיַצִּבָא עַל־חֵיוְתָא רְבִיעָיְתָא דִּי־הֲוָת
שָׁנְיָה מִן־כָּלְּהֵוֹן דְּחִילָה יַתִּירָה שִׁנַּיהּ דִּי־פַרְזֶל וְטִפְרַיהּ
20 דִּי־נְחָשׁ אָכְלָה מַדֱּקָה וּשְׁאָרָא בְּרַגְלַיהּ רָפְסָה׃ וְעַל־
קַרְנַיָּא עֲשַׂר דִּי בְרֵאשַׁהּ וְאָחֳרִי דִּי סִלְקַת וּנְפַלוּ מִן־
קֳדָמַיהּ תְּלָת וְקַרְנָא דִכֵּן וְעַיְנִין לַהּ וּפֻם מְמַלִּל רַבְרְבָן
21 וְחֶזְוַהּ רַב מִן־חַבְרָתַהּ׃ חָזֵה הֲוֵית וְקַרְנָא דִכֵּן עָבְדָה
22 קְרָב עִם־קַדִּישִׁין וְיָכְלָה לְהוֹן׃ עַד דִּי־אֲתָה עַתִּיק יוֹמַיָּא
וְדִינָא יְהִב לְקַדִּישֵׁי עֶלְיוֹנִין וְזִמְנָא מְטָה וּמַלְכוּתָא הֶחֱסִנוּ
23 קַדִּישִׁין׃ כֵּן אֲמַר חֵיוְתָא רְבִיעָיְתָא מַלְכוּ רְבִיעָיָא תֶּהֱוֵא
בְאַרְעָא דִּי תִשְׁנֵא מִן־כָּל־מַלְכְוָתָא וְתֵאכֻל כָּל־אַרְעָא
24 וּתְדוּשִׁנַּהּ וְתַדְּקִנַּהּ׃ וְקַרְנַיָּא עֲשַׂר מִנַּהּ מַלְכוּתָה עַשְׂרָה

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v. 10. אלפין קרי — v. 19. כ״א לְיַצָּבָא — ibid. יתיר ו׳ — ibid. כ״א בְּרַגְלַיהּ
v. 20. ונפלה קרי — v. 23. רביעאה קרי

מַלְכִין יְקֻמוּן וְאָחֳרָן יְקוּם אַחֲרֵיהוֹן וְהוּא יִשְׁנֵא מִן־קַדְמָיֵא
25 וְתְלָתָה מַלְכִין יְהַשְׁפִּל׃ וּמִלִּין לְצַד עִלָּיאָ יְמַלִּל וּלְקַדִּישֵׁי
עֶלְיוֹנִין יְבַלֵּא וְיִסְבַּר לְהַשְׁנָיָה זִמְנִין וְדָת וְיִתְיַהֲבוּן בִּידֵהּ
26 עַד־עִדָּן וְעִדָּנִין וּפְלַג עִדָּן׃ וְדִינָא יִתִּב וְשָׁלְטָנֵהּ יְהַעְדּוֹן
27 לְהַשְׁמָדָה וּלְהוֹבָדָה עַד־סוֹפָא׃ וּמַלְכוּתָא וְשָׁלְטָנָא
וּרְבוּתָא דִּי מַלְכְוָת תְּחוֹת כָּל־שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי
עֶלְיוֹנִין מַלְכוּתֵהּ מַלְכוּת עָלַם וְכֹל שָׁלְטָנַיָּא לֵהּ יִפְלְחוּן
28 וְיִשְׁתַּמְּעוּן׃ עַד־כָּה סוֹפָא דִי־מִלְּתָא אֲנָה דָנִיֵּאל שַׂגִּיא
רַעְיוֹנַי יְבַהֲלֻנַּנִי וְזִיוַי יִשְׁתַּנּוֹן עֲלַי וּמִלְּתָא בְּלִבִּי נִטְרֵת׃

III. EZRA 4 : 8—6 : 18.

8 רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא כְּתַבוּ אִגְּרָא חֲדָא עַל־
9 יְרוּשְׁלֶם לְאַרְתַּחְשַׁשְׂתְּא מַלְכָּא כְּנֵמָא׃ אֱדַיִן רְחוּם בְּעֵל־
טְעֵם וְשִׁמְשַׁי סָפְרָא וּשְׁאָר כְּנָוָתְהוֹן דִּינָיֵא וַאֲפַרְסַתְכָיֵא
טַרְפְּלָיֵא אֲפָרְסָיֵא אַרְכְּוָיֵ בָבְלָיֵא שׁוּשַׁנְכָיֵא דֶּהָוֵא עֵלְמָיֵא׃
10 וּשְׁאָר אֻמַּיָּא דִּי הַגְלִי אָסְנַפַּר רַבָּא וְיַקִּירָא וְהוֹתֵב הִמּוֹ
בְּקִרְיָה דִּי שָׁמְרָיִן וּשְׁאָר עֲבַר־נַהֲרָה וּכְעֶנֶת׃
11 דְּנָה פַּרְשֶׁגֶן אִגַּרְתָּא דִּי שְׁלַחוּ עֲלוֹהִי עַל־אַרְתַּחְשַׁשְׂתְּא
12 מַלְכָּא עַבְדָיךְ אֱנָשׁ עֲבַר־נַהֲרָה וּכְעֶנֶת׃ יְדִיעַ לֶהֱוֵא
לְמַלְכָּא דִּי יְהוּדָיֵא דִּי סְלִקוּ מִן־לְוָתָךְ עֲלֶינָא אֲתוֹ לִירוּשְׁלֶם
קִרְיְתָא מָרָדְתָּא וּבִאישְׁתָּא בָּנַיִן וְשׁוּרַיָּ אֹשַׁכְלִלוּ וְאֻשַּׁיָּא
יַחִיטוּ׃ כְּעַן יְדִיעַ לֶהֱוֵא לְמַלְכָּא דִּי הֵן קִרְיְתָא דָךְ תִּתְבְּנֵא
וְשׁוּרַיָּא יִשְׁתַּכְלְלוּן מִנְדָּה בְלוֹ וַהֲלָךְ לָא יִנְתְּנוּן
14 וְאַפְּתֹם מַלְכִים תְּהַנְזִק׃ כְּעַן כָּל־קֳבֵל דִּי־מְלַח הֵיכְלָא
מְלַחְנָא וְעַרְוַת מַלְכָּא לָא־אֲרִיךְ לַנָא לְמֶחֱזֵא עַל־דְּנָה
15 שְׁלַחְנָא וְהוֹדַעְנָא לְמַלְכָּא׃ דִּי יְבַקַּר בִּסְפַר דָּכְרָנַיָּא

v. 25. עלאה קרי   v. 9. ארכויא קרי   ibid. דהיא קרי   v. 12. ושוריא שכללו קרי

דִּי אֲבָהָתָךְ וּתְהַשְׁכַּח בִּסְפַר דָּכְרָנַיָּא וְתִנְדַּע דִּי קִרְיְתָא דָךְ
קִרְיָא מָרָדָא וּמְהַנְזְקַת מַלְכִין וּמְדִנָן וְאֶשְׁתַּדּוּר עָבְדִין
בְּגַוַּהּ מִן־יוֹמָת עָלְמָא עַל־דְּנָה קִרְיְתָא דָךְ הָחָרְבַת׃
16 מְהוֹדְעִין אֲנַחְנָה לְמַלְכָּא דִּי הֵן קִרְיְתָא דָךְ תִּתְבְּנֵא וְשׁוּרַיַּהּ
יִשְׁתַּכְלְלוּן לָקֳבֵל דְּנָה חֲלָק בַּעֲבַר נַהֲרָא לָא אִיתַי לָךְ׃
17 פִּתְגָמָא שְׁלַח מַלְכָּא עַל־רְחוּם בְּעֵל־טְעֵם וְשִׁמְשַׁי סָפְרָא
וּשְׁאָר כְּנָוָתְהוֹן דִּי יָתְבִין בְּשָׁמְרָיִן וּשְׁאָר עֲבַר־נַהֲרָה
18 שְׁלָם וּכְעֶת׃ נִשְׁתְּוָנָא דִּי־שְׁלַחְתּוּן עֲלֶינָא מְפָרַשׁ קֱרִי
19 קָדָמָי׃ וּמִנִּי שִׂים טְעֵם וּבַקַּרוּ וְהַשְׁכַּחוּ דִּי קִרְיְתָא דָךְ
מִן־יוֹמָת עָלְמָא עַל־מַלְכִין מִתְנַשְּׂאָה וּמְרַד וְאֶשְׁתַּדּוּר
20 מִתְעֲבֶד־בַּהּ׃ וּמַלְכִין תַּקִּיפִין הֲווֹ עַל־יְרוּשְׁלֶם וְשַׁלִּיטִין
21 בְּכֹל עֲבַר נַהֲרָה וּמִדָּה בְלוֹ וַהֲלָךְ מִתְיְהֵב לְהוֹן׃ כְּעַן
שִׂימוּ טְעֵם לְבַטָּלָא גֻּבְרַיָּא אִלֵּךְ וְקִרְיְתָא דָךְ לָא תִתְבְּנֵא
22 עַד־מִנִּי טַעְמָא יִתְּשָׂם׃ וּזְהִירִין הֱווֹ שָׁלוּ לְמֶעְבַּד עַל־דְּנָה
23 לְמָה יִשְׂגֵּא חֲבָלָא לְהַנְזָקַת מַלְכִין׃ אֱדַיִן מִן־דִּי
פַּרְשֶׁגֶן נִשְׁתְּוָנָא דִּי אַרְתַּחְשַׁשְׂתְּא מַלְכָּא קֱרִי קֳדָם־רְחוּם
וְשִׁמְשַׁי סָפְרָא וּכְנָוָתְהוֹן אֲזַלוּ בִבְהִילוּ לִירוּשְׁלֶם עַל־
24 יְהוּדָיֵא וּבַטִּלוּ הִמּוֹ בְּאֶדְרָע וְחָיִל׃ בֵּאדַיִן בְּטֵלַת עֲבִידַת
בֵּית־אֱלָהָא דִּי בִּירוּשְׁלֶם וַהֲוָת בָּטְלָא עַד שְׁנַת תַּרְתֵּין
לְמַלְכוּת דָּרְיָוֶשׁ מֶלֶךְ־פָּרָס׃

CHAP. V.

1 וְהִתְנַבִּי חַגַּי נְבִיָּאה וּזְכַרְיָה בַר־עִדּוֹא נְבִיַּאיָּא עַל־יְהוּדָיֵא
2 דִּי בִיהוּד וּבִירוּשְׁלֶם בְּשֻׁם אֱלָהּ יִשְׂרָאֵל עֲלֵיהוֹן׃ בֵּאדַיִן
קָמוּ זְרֻבָּבֶל בַּר־שְׁאַלְתִּיאֵל וְיֵשׁוּעַ בַּר־יוֹצָדָק וְשָׁרִיו לְמִבְנֵא
בֵּית אֱלָהָא דִּי בִירוּשְׁלֶם וְעִמְּהוֹן נְבִיַּאיָּה דִי־אֱלָהָא
3 מְסָעֲדִין לְהוֹן׃ בֵּהּ־זִמְנָא אֲתָא עֲלֵיהוֹן תַּתְּנַי פַּחַת עֲבַר־
נַהֲרָה וּשְׁתַר בּוֹזְנַי וּכְנָוָתְהוֹן וְכֵן אָמְרִין לְהֹם מַן־שָׂם

לְכֹם טְעֵם בַּיְתָא דְנָה לִבְּנֵא וְאֻשַּׁרְנָא דְנָה לְשַׁכְלָלָה׃
4 אֱדַיִן כְּנֵמָא אֲמַרְנָא לְּהֹם מַן־אִנּוּן שְׁמָהָת גֻּבְרַיָּא דִּי־דְנָה
5 בִנְיָנָא בָּנַיִן׃ וְעֵין אֱלָהֲהֹם הֲוָת עַל־שָׂבֵי יְהוּדָיֵא וְלָא־
בַטִּלוּ הִמּוֹ עַד־טַעְמָא לְדָרְיָוֶשׁ יְהָךְ וֶאֱדַיִן יְתִיבוּן נִשְׁתְּוָנָא
6 עַל־דְּנָה׃ פַּרְשֶׁגֶן אִגַּרְתָּא דִּי־שְׁלַח תַּתְּנַי פַּחַת עֲבַר־
נַהֲרָה וּשְׁתַר בּוֹזְנַי וּכְנָוָתֵהּ אֲפַרְסְכָיֵא דִּי בַּעֲבַר נַהֲרָה
7 עַל־דָּרְיָוֶשׁ מַלְכָּא׃ פִּתְגָמָא שְׁלַחוּ עֲלוֹהִי וְכִדְנָה כְּתִיב
8 בְּגַוֵּהּ לְדָרְיָוֶשׁ מַלְכָּא שְׁלָמָא כֹלָּא׃ יְדִיעַ לֶהֱוֵא לְמַלְכָּא
דִּי־אֲזַלְנָא לִיהוּד מְדִינְתָּא לְבֵית אֱלָהָא רַבָּא וְהוּא
מִתְבְּנֵא אֶבֶן גְּלָל וְאָע מִתְּשָׂם בְּכֻתְלַיָּא וַעֲבִידְתָּא דָךְ
9 אָסְפַּרְנָא מִתְעַבְדָא וּמַצְלַח בְּיֶדְהֹם׃ אֱדַיִן שְׁאֵלְנָא לְשָׂבַיָּא
אִלֵּךְ כְּנֵמָא אֲמַרְנָא לְּהֹם מַן־שָׂם לְכֹם טְעֵם בַּיְתָא דְנָה
10 לְמִבְנְיָה וְאֻשַּׁרְנָא דְנָה לְשַׁכְלָלָה׃ וְאַף שְׁמָהָתְהֹם שְׁאֵלְנָא
לְהֹם לְהוֹדָעוּתָךְ דִּי נִכְתֻּב שֻׁם־גֻּבְרַיָּא דִּי בְרָאשֵׁהֹם׃
11 וּכְנֵמָא פִתְגָמָא הֲתִיבוּנָא לְמֵמַר אֲנַחְנָא הִמּוֹ עַבְדוֹהִי
דִי־אֱלָהּ שְׁמַיָּא וְאַרְעָא וּבָנַיִן בַּיְתָא דִּי־הֲוָא בְנֵה מִקַּדְמַת
דְּנָה שְׁנִין שַׂגִּיאָן וּמֶלֶךְ לְיִשְׂרָאֵל רַב בְּנָהִי וְשַׁכְלְלֵהּ׃
12 לָהֵן מִן־דִּי הַרְגִּזוּ אֲבָהָתַנָא לֶאֱלָהּ שְׁמַיָּא יְהַב הִמּוֹ בְּיַד
נְבוּכַדְנֶצַּר מֶלֶךְ־בָּבֶל כַּסְדָּיאָ וּבַיְתָה דְנָה סַתְרֵהּ וְעַמָּה
13 הַגְלִי לְבָבֶל׃ בְּרַם בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָּא דִּי בָבֶל
14 כּוֹרֶשׁ מַלְכָּא שָׂם טְעֵם בֵּית־אֱלָהָא דְנָה לִבְּנֵא׃ וְאַף
מָאנַיָּא דִי־בֵית־אֱלָהָא דִּי דַהֲבָה וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר
הַנְפֵּק מִן־הֵיכְלָא דִּי בִירוּשְׁלֶם וְהֵיבֵל הִמּוֹ לְהֵיכְלָא דִּי
בָבֶל הַנְפֵּק הִמּוֹ כּוֹרֶשׁ מַלְכָּא מִן־הֵיכְלָא דִּי בָבֶל וִיהִיבוּ
15 לְשֵׁשְׁבַּצַּר שְׁמֵהּ דִּי פֶחָה שָׂמֵהּ׃ וַאֲמַר־לֵהּ אֵלֶה מָאנַיָּא
שֵׂא אֱזֶל־אֲחֵת הִמּוֹ בְּהֵיכְלָא דִּי בִירוּשְׁלֶם וּבֵית אֱלָהָא

v. 12. כשדאה קרי   v. 13. נ״א לִבְּנֵא   v. 15. יתיר ה׳

16 יִתְבְּנֵא עַל־אַתְרֵהּ׃ אֱדַיִן שֵׁשְׁבַּצַּר דֵּךְ אֲתָא יְהַב
אֻשַּׁיָּא דִּי־בֵית אֱלָהָא דִּי בִירוּשְׁלֶם וּמִן־אֱדַיִן וְעַד־כְּעַן
17 מִתְבְּנֵא וְלָא שְׁלִם׃ וּכְעַן הֵן עַל־מַלְכָּא טָב יִתְבַּקַּר בְּבֵית
גִּנְזַיָּא דִּי־מַלְכָּא תַמָּה דִּי בְּבָבֶל הֵן אִיתַי דִּי־מִן־כּוֹרֶשׁ
מַלְכָּא שִׂים טְעֵם לְמִבְנֵא בֵּית־אֱלָהָא דֵךְ בִּירוּשְׁלֶם וּרְעוּת
מַלְכָּא עַל־דְּנָה יִשְׁלַח עֲלֶינָא׃

CHAP. VI.

1 בֵּאדַיִן דָּרְיָוֶשׁ מַלְכָּא שָׂם טְעֵם וּבַקַּרוּ ׀ בְּבֵית סִפְרַיָּא דִּי
2 גִנְזַיָּא מְהַחֲתִין תַּמָּה בְּבָבֶל׃ וְהִשְׁתְּכַח בְּאַחְמְתָא בְּבִירְתָא
דִּי בְּמָדַי מְדִינְתָּה מְגִלָּה חֲדָה וְכֵן־כְּתִיב בְּגַוַּהּ דִּכְרוֹנָה׃
3 בִּשְׁנַת חֲדָה לְכוֹרֶשׁ מַלְכָּא כּוֹרֶשׁ מַלְכָּא שָׂם טְעֵם
בֵּית־אֱלָהָא בִירוּשְׁלֶם בַּיְתָא יִתְבְּנֵא אֲתַר דִּי־דָבְחִין דִּבְחִין
וְאֻשּׁוֹהִי מְסוֹבְלִין רוּמֵהּ אַמִּין שִׁתִּין פְּתָיֵהּ אַמִּין שִׁתִּין׃
4 נִדְבָּכִין דִּי־אֶבֶן גְּלָל תְּלָתָא וְנִדְבָּךְ דִּי־אָע חֲדַת וְנִפְקְתָא
5 מִן־בֵּית מַלְכָּא תִּתְיְהִב׃ וְאַף מָאנֵי בֵית־אֱלָהָא דִּי דַהֲבָה
וְכַסְפָּא דִּי נְבוּכַדְנֶצַּר הַנְפֵּק מִן־הֵיכְלָא דִי־בִירוּשְׁלֶם
וְהֵיבֵל לְבָבֶל יַהֲתִיבוּן וִיהָךְ* לְהֵיכְלָא דִי־בִירוּשְׁלֶם לְאַתְרֵהּ
6 וְתַחֵת בְּבֵית אֱלָהָא׃ כְּעַן תַּתְּנַי פַּחַת עֲבַר־נַהֲרָה שְׁתַר
בּוֹזְנַי וּכְנָוָתְהוֹן אֲפַרְסְכָיֵא דִּי בַּעֲבַר נַהֲרָה רַחִיקִין הֲווֹ
7 מִן־תַּמָּה׃ שְׁבֻקוּ לַעֲבִידַת בֵּית־אֱלָהָא דֵךְ פַּחַת יְהוּדָיֵא
8 וּלְשָׂבֵי יְהוּדָיֵא בֵּית־אֱלָהָא דֵךְ יִבְנוֹן עַל־אַתְרֵהּ׃ וּמִנִּי
שִׂים טְעֵם לְמָא דִי־תַעַבְדוּן עִם־שָׂבֵי יְהוּדָיֵא אִלֵּךְ לְמִבְנֵא
בֵּית־אֱלָהָא דֵךְ וּמִנִּכְסֵי מַלְכָּא דִּי מִדַּת עֲבַר נַהֲרָה
אָסְפַּרְנָא נִפְקְתָא תֶּהֱוֵא מִתְיַהֲבָא לְגֻבְרַיָּא אִלֵּךְ דִּי־לָא
9 לְבַטָּלָא׃ וּמָה חַשְׁחָן וּבְנֵי תוֹרִין וְדִכְרִין וְאִמְּרִין לַעֲלָוָן
לֶאֱלָהּ שְׁמַיָּא חִנְטִין מְלַח חֲמַר וּמְשַׁח כְּמֵאמַר כָּהֲנַיָּא

v. 5. כ״א וִיהָךְ

דִּֽי־בִירוּשְׁלֶם לֶהֱוֵא מִתְיְהֵב לְהֹם יוֹם בְּיוֹם דִּי־לָא שָׁלוּ׃
10 דִּֽי־לֶהֱוֺן מְהַקְרְבִין נִיחוֹחִין לֶאֱלָהּ שְׁמַיָּא וּמְצַלַּיִן לְחַיֵּי
11 מַלְכָּא וּבְנוֹהִי׃ וּמִנִּי שִׂים טְעֵם דִּי כָל־אֱנָשׁ דִּי יְהַשְׁנֵא
פִּתְגָמָא דְנָה יִתְנְסַח אָע מִן־בַּיְתֵהּ וּזְקִיף יִתְמְחֵא עֲלֹהִי
12 וּבַיְתֵהּ נְוָלוּ יִתְעֲבֵד עַל־דְּנָה׃ וֵאלָהָא דִּי־שַׁכִּן שְׁמֵהּ תַּמָּה
יְמַגַּר כָּל־מֶלֶךְ וְעַם דִּי יִשְׁלַח יְדֵהּ לְהַשְׁנָיָא* לְחַבָּלָה
בֵּית־אֱלָהָא דֵךְ דִּי בִירוּשְׁלֶם אֲנָה דָרְיָוֶשׁ שָׂמֶת טְעֵם
13 אָסְפַּרְנָא יִתְעֲבִד׃ אֱדַיִן תַּתְּנַי פַּחַת עֲבַר־נַהֲרָה שְׁתַר
בּוֹזְנַי וּכְנָוָתְהוֹן לָקֳבֵל דִּי־שְׁלַח דָּרְיָוֶשׁ מַלְכָּא כְּנֵמָא
14 אָסְפַּרְנָא עֲבַדוּ׃ וְשָׂבֵי יְהוּדָיֵא בָּנַיִן וּמַצְלְחִין בִּנְבוּאַת
חַגַּי נְבִיָּאה וּזְכַרְיָה בַּר־עִדּוֹא וּבְנוֹ וְשַׁכְלִלוּ מִן־טַעַם אֱלָהּ
יִשְׂרָאֵל וּמִטְּעֵם כּוֹרֶשׁ וְדָרְיָוֶשׁ וְאַרְתַּחְשַׁשְׂתְּא מֶלֶךְ פָּרָס׃
15 וְשֵׁיצִיא בַּיְתָה דְנָה עַד יוֹם תְּלָתָה לִירַח אֲדָר דִּי־הִיא
16 שְׁנַת־שֵׁת לְמַלְכוּת דָּרְיָוֶשׁ מַלְכָּא׃ וַעֲבַדוּ בְנֵי־יִשְׂרָאֵל
כָּהֲנַיָּא וְלֵוָיֵא וּשְׁאָר בְּנֵי־גָלוּתָא חֲנֻכַּת בֵּית־אֱלָהָא דְנָה
17 בְּחֶדְוָה׃ וְהַקְרִבוּ לַחֲנֻכַּת בֵּית־אֱלָהָא דְנָה תּוֹרִין מְאָה
דִּכְרִין מָאתַיִן אִמְּרִין אַרְבַּע מְאָה וּצְפִירֵי עִזִּין לְחַטָּיָא
18 עַל־כָּל־יִשְׂרָאֵל תְּרֵי־עֲשַׂר לְמִנְיָן שִׁבְטֵי יִשְׂרָאֵל׃ וַהֲקִימוּ
כָהֲנַיָּא בִּפְלֻגָּתְהוֹן וְלֵוָיֵא בְּמַחְלְקָתְהוֹן עַל־עֲבִידַת אֱלָהָא
דִּי בִירוּשְׁלֶם כִּכְתָב סְפַר מֹשֶׁה׃

IV. EZRA 7: 12—27.

12 אַרְתַּחְשַׁסְתְּא מֶלֶךְ מַלְכַיָּא לְעֶזְרָא כָהֲנָא סָפַר דָּתָא דִּי־
13 אֱלָהּ שְׁמַיָּא גְּמִיר וּכְעֶנֶת׃ מִנִּי שִׂים טְעֵם דִּי כָל־מִתְנַדַּב
בְּמַלְכוּתִי מִן־עַמָּה יִשְׂרָאֵל וְכָהֲנוֹהִי וְלֵוָיֵא לִמְהָךְ
14 לִירוּשְׁלֶם עִמָּךְ יְהָךְ׃ כָּל־קֳבֵל דִּי מִן־קֳדָם מַלְכָּא

* v. 12. נ״א לְהַשְׁנָיָא או׳ בַּיָא

וְשִׁבְעַת יָעֲטֹהִי שְׁלִיחַ לְבַקָּרָה עַל־יְהוּד וְלִירוּשְׁלֶם בְּדָת
15 אֱלָהָךְ דִּי בִידָךְ׃ וּלְהֵיבָלָה כְּסַף וּדְהַב דִּי־מַלְכָּא וְיָעֲטוֹהִי
16 הִתְנַדַּבוּ לֶאֱלָהּ יִשְׂרָאֵל דִּי בִירוּשְׁלֶם מִשְׁכְּנֵהּ׃ וְכֹל כְּסַף
וּדְהַב דִּי תְהַשְׁכַּח בְּכֹל מְדִינַת בָּבֶל עִם הִתְנַדָּבוּת עַמָּא
17 וְכָהֲנַיָּא מִתְנַדְּבִין לְבֵית אֱלָהֲהֹם דִּי בִירוּשְׁלֶם׃ כָּל־קֳבֵל
דְּנָה אָסְפַּרְנָא תִקְנֵא בְּכַסְפָּא דְנָה תּוֹרִין דִּכְרִין אִמְּרִין
וּמִנְחָתְהוֹן וְנִסְכֵּיהוֹן וּתְקָרֵב הִמּוֹ עַל־מַדְבְּחָה דִּי בֵּית
18 אֱלָהֲכֹם דִּי בִירוּשְׁלֶם׃ וּמָה דִי עֲלָיךְ וְעַל־אֶחָיךְ יֵיטַב
בִּשְׁאָר כַּסְפָּא וְדַהֲבָה לְמֶעְבַּד כִּרְעוּת אֱלָהֲכֹם תַּעַבְדוּן׃
19 וּמָאנַיָּא דִּי־מִתְיַהֲבִין לָךְ לְפָלְחָן* בֵּית אֱלָהָךְ הַשְׁלֵם קֳדָם
20 אֱלָהּ יְרוּשְׁלֶם׃ וּשְׁאָר חַשְׁחוּת בֵּית אֱלָהָךְ דִּי יִפֶּל־לָךְ
21 לְמִנְתַּן תִּנְתֵּן מִן־בֵּית גִּנְזֵי מַלְכָּא׃ וּמִנִּי אֲנָה אַרְתַּחְשַׁסְתְּא
מַלְכָּא שִׂים טְעֵם לְכֹל גִּזַּבְרַיָּא דִּי בַּעֲבַר נַהֲרָה דִּי כָל־
דִּי יִשְׁאֲלֶנְכוֹן עֶזְרָא כָהֲנָא סָפַר דָּתָא דִּי־אֱלָהּ שְׁמַיָּא
22 אָסְפַּרְנָא יִתְעֲבֵד׃ עַד־כְּסַף כַּכְּרִין* מְאָה וְעַד־חִנְטִין כּוֹרִין
מְאָה וְעַד־חֲמַר בַּתִּין מְאָה וְעַד־בַּתִּין מְשַׁח מְאָה וּמְלַח
23 דִּי־לָא כְתָב׃ כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא יִתְעֲבֵד אַדְרַזְדָּא
לְבֵית אֱלָהּ שְׁמַיָּא דִּי־לְמָה לֶהֱוֵא קְצַף עַל־מַלְכוּת מַלְכָּא
24 וּבְנוֹהִי׃ וּלְכֹם מְהוֹדְעִין דִּי כָל־כָּהֲנַיָּא וְלֵוָיֵא זַמָּרַיָּא
תָרָעַיָּא נְתִינַיָּא וּפָלְחֵי בֵּית אֱלָהָא דְנָה מִנְדָּה בְלוֹ וַהֲלָךְ
25 לָא שַׁלִּיט לְמִרְמֵא עֲלֵיהֹם׃ וְאַנְתְּ עֶזְרָא כְּחָכְמַת אֱלָהָךְ
דִּי־בִידָךְ מֶנִּי שָׁפְטִין וְדַיָּנִין דִּי־לֶהֱוֹן דָּאְנִין לְכָל־עַמָּא דִּי
בַּעֲבַר נַהֲרָה לְכָל־יָדְעֵי דָּתֵי אֱלָהָךְ וְדִי לָא יָדַע תְּהוֹדְעוּן׃
26 וְכָל־דִּי־לָא לֶהֱוֵא עָבֵד דָּתָא דִי־אֱלָהָךְ וְדָתָא דִּי מַלְכָּא
אָסְפַּרְנָא דִּינָה לֶהֱוֵא מִתְעֲבֵד מִנֵּהּ הֵן לְמוֹת הֵן לִשְׁרֹשׁוּ
27 הֵן־לַעֲנָשׁ נִכְסִין וְלֶאֱסוּרִין׃

v. 19. כ״א לְפָלְחָן   v. 22. עטי׳ כַּכְּרִין   v. 25. דייניו קרי   v. 26. לשרשי קרי

NOTES.

There are ten Targums* or Chaldee translations of the Scriptures extant. None of them, however, include the whole of the Old Testament, and some only a single book or a few books. Daniel, Ezra, and Nehemiah have never been translated into Chaldee. At least, no Targums of these books are now extant.

The Targum of Onkelos on the Pentateuch, from which all the sentences in Part I. are extracted, is the most esteemed of all the Targums, both for its faithfulness, and for the purity of the language employed. It is so literal that, being set to the same musical notes as the Hebrew text, it was read or cantilated in the synagogues on the Sabbath, in connexion with the Hebrew lesson appointed for the day. See Prideaux, Conn. Vol. IV. p. 623. Respecting Onkelos little is known. Prideaux places him before or about the time of our Saviour. Horne (Introd. Vol. II. p. 158.) gives the same as the *generally received opinion.* Jahn (Introd. p. 65 of the English transl.) supposes him to have written in the second century. The same is Prof. Winer's opinion. Compare his dissertation De Onkeloso, etc. § 1. But Gesenius maintains very satisfactorily the former opinion, Einl. zu Jesa. § 11.

The Targum next in value, and probably also in time, is that of Jonathan the son of Uzziel, who translated the books of Joshua, Judges, I. and II. Samuel, I. and II. Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. He is *generally* thought to have been earlier than Onkelos. Prideaux assigns him a later date, for the very probable reason, that he would not have commenced his translation at Joshua, unless the books of Moses had been already extant in Chaldee.

There are two other Targums of the Pentateuch, both of a late date. To the unknown author of one of these the name Pseudo-Jonathan has been applied, because it was long supposed to have been written by Jonathan Ben-Uzziel. The following literal translation of

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* The word is Chaldee, תַּרְגּוּם, (from תַּרְגֵּם *to interpret*), lit. *an interpretation, a paraphrase.* Its use is limited however to the Chaldee versions of the Scriptures.

Num. 24: 24., as it stands in this Targum,* shows how little care the author took to give the simple sense of the Hebrew text; while the mention of Constantinople and the Lombards makes it certain that this Targum was not the work of Jonathan Ben-Uzziel. It was probably composed in the ninth century. "And wings (ships?) shall come with instruments of war, and shall go forth with great multitudes from Lombardy and from the land of Italy, and shall be joined with the legions which shall come from Constantinople; and they shall afflict the Assyrians and enslave all the sons of Eber; but the end of these, as well as of those, shall be to fall by the hand of king Messiah; and they shall be destroyed forever."

The Jerusalem Targum, so called from the dialect in which it was composed, is the other of the two mentioned above. It belongs probably to an age still later than the preceding. It is very imperfect, omitting many verses, and so loosely rendering the rest, that it hardly deserves the name even of a paraphrase. It abounds, much more than the Targum of the Pseudo-Jonathan, with digressions and fables, which may be traditions of some antiquity. No. IV. of Part II. may serve as a specimen. Both these Targums abound in Greek and other foreign words. In the above extract, the word translated *multitudes* is אֻכְלֹסִין, plainly nothing but a Chaldee plural of the Greek ὄχλος, and the word rendered legions לִגְיוֹנִין.

These four are the longest and most valuable of all the Targums. The first two are esteemed most highly as affording critical aid to the student of the Hebrew Scriptures, and (especially that of Onkelos) introducing us to a pure Chaldee, nearly resembling the style of Daniel and Ezra. Being extremely literal, they also serve to vindicate the Hebrew text, as it has come down to us, against those who charge the Jews with having corrupted it for the sake of evading the arguments of Christians. The other two mentioned above, and indeed all the Targums, are valuable as affording many expositions, particularly of passages relating to the Messiah, which agree with those given in the New Testament. These passages many of the modern Jews attempt to explain away, so as to get rid of the evidence that Jesus was the Messiah. Several examples of this kind are given by Prideaux (Conn. Pt. II. B. VIII. p. 639, seq.). One instance will suffice here.

"Micah 5: 2. The words of the prophet are: *And thou Bethlehem Ephratah shalt be chief among the thousands of Judah; out of thee shall come forth unto me, he that is to be ruler in Israel.*

* The English translation of this passage, which is literal, is as follows. "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever."

This is the true translation of the Hebrew text, and this all Christians understand of the Messiah ; and so anciently did the chief priests and scribes of the people of the Jews, when consulted by Herod. But since that time, in opposition to the gospel, Jewish writers have endeavoured to give this text another meaning, some interpreting it of Hezekiah, some of Zerubbabel, and some otherwise. But Jonathan, who perchance was one among those scribes whom Herod consulted, gives the true meaning of it by interpreting it of the Messiah, in the same manner as Christians do: for his version of the text is: *Out of thee shall come forth before me the Messiah, who shall exercise sovereign rule over Israel.*" (Id. p. 642.)

In another place (p. 635) Prideaux remarks, that "the Targums of Jonathan and Onkelos are in so great esteem among the Jews, that they hold them to be of the same authority with the original sacred text."

The other Targums are, one on the Hagiographa; one on the *Megilloth* or five books of Ecclesiastes, Song of Solomon, Lamentations, Ruth and Esther; three on Esther alone; and one on the two books of Chronicles. The first has been ascribed to Rabbi Joseph the blind, who lived in the third century. But neither the dates nor authors of any of these Targums are known with certainty. The barbarous style in which they are written, is considered as affording sufficient proof that they are comparatively modern ; though they appear to have been compiled from more ancient materials.

For a full account of the Targums, see Prideaux, Conn. Vol. IV. pp. 618—645. Horne's Introd. Vol. II. pp. 157—163. Walton Proleg. XII. §§ 4—20, and Winer De Onkeloso ejusque paraphrasi Chaldaica Dissertatio. Compare also Stackhouse's Hist. of the Bible, prelim. discourse p. 90, seq. Calmet's Dict. of the Bible, articles Jonathan, Onkelos, and Targum. Father Simon's Crit. Hist. B. II. Ch. 18. Eichhorn's Einleitung §§ 213--245. De Wette, Einl. §§ 57—62. Wolffii Bibliotheca Hebraea Vol. II. pp. 1135—1189. Allix, Judgment of the ancient Jewish Church, etc. Ch. VII. Carpzov. Critica Sacra, Part II. Ch. I. Gesenius, Comm. über Jesa. Einl. § 11. and Jahn's Introd. to the O. T. pp. 64--68 of the English translation.

NOTES ON PART I.

I. Gen. 1: 1, קַדְמִין, plur. of קְדַם Decl. III. *a.* comp. § 33. *a.* בְּ prep. is prefixed regularly with ְ as in Hebrew. Lit. *in principiis.*—יְיָ, § 4. note. This is strictly an abbreviation, and must not be read *yεyā,* as though it were a distinct name. It is said by some to have been formed by prefixing the *first* letter of יְהוָה to the *last* of אֲדֹנָי, thus combining the Qεri with the Kεthib and saving the trouble of marginal notes. Others affirm that its *original* form, which indeed appears in some editions, was י״י, i. e. the initial of יְהוָה repeated three times *to express Trinity;* and that *later* Jews, rejecting the doctrine of the Trinity, have preferred the other form, and given it the other explanation. It is pronounced *Adhō-nāy.* As here, it is generally employed in the Targums to render אֱלֹהִים, when the latter stands alone (i. e. without any other name of God) and signifies the true God.—יָת, i. q. Heb. אֵת.—שְׁמַיָּא, emphatic state from שְׁמַיִן, not used in the abs. form. See § 29. 3. *c.* The term *emphatic* seems to imply more than it really means; and the reader of Chaldee naturally inquires how strong that *emphasis* can be, which falls upon three fourths of the nouns with which he meets. Perhaps the term *definite* would be preferable, if the other were not in use. A noun in the emphatic state expresses usually the same idea which would be expressed in Hebrew by the noun with the article.—אַרְעָא, emph. state. See אֲרַע in the vocabulary.

The reader will observe, on comparing the translation with the Hebrew text, that the same train of accents appears in both. § 2. 9. *b.* This agreement is not perfect throughout. Where however the train of accents in the Targum is different from that of the Hebrew text, the accents are still *similar.* For the sake of comparison with the Hebrew, the accents are inserted in the sentences of this part.

II. Gen. 9: 9, וַאֲנָא, § 7. *d.* 1.—מְקַיֵּם, *do establish,* 1st Part. Paël from קוּם, § 22. 3.—בָּתְרֵיכוֹן from בָּתַר, § 8. 3. II. Note 4.—The first two accents in this sentence differ from those of the corresponding Hebrew words. Instead of Rebhia the Hebrew has Zaqeph Ghadhol, and instead of Merka, Darga. The two former are both large disjunctives, and the two latter both conjunctives, and of course might easily be interchanged. Perhaps however the accents were originally transferred to the Targum from a Hebrew MS. which had Rebhia and Merka. The remaining accents in this sentence are the same as in the Hebrew. Similar remarks might be repeated on the other sentences; but it will be unnecessary.

III. Gen. 9: 13, קַשְׁתִּי, with suff. 1. p. sing. from קֶשֶׁת, Dec. III. *a.*—יַהֲבִית, 1. sing. Pr. Peal from יְהַב, *I do set*, § 50. 1. The Hebrew likewise has the Praeter נָתַתִּי.—תְּהֵי apoc. for תֶּהֱוֵא 2 f. sing. Fut. from הֲוָא. See the note at the close of § 23.—אָת, const. state, ַ being immutable.—מֵימְרִי, pronounced *mêm-rî*, § 2. 3. In sense it is precisely equivalent to the Hebrew נַפְשִׁי, *myself* or *me*. See מֵימַר in the vocabulary.

IV. Gen. 9: 27, יַפְתֵּי, 3 sing. m. Fut. Aphel from פְּתָה, § 6. *d.* 1. —לְ, sign of the Accusative case, § 60. 3.—*And shall cause his glory to dwell*, i. e. and he [God] shall dwell.—ֵיהּ pleonastic suffix, § 47. 2. lit. *in the tents of him*, (even) *of Shem*. דְּ, sign of the Gen. case, § 60. 1.—*Servant to them;* Hebrew עֶבֶד לָמוֹ; Sept. παῖς αὐτοῦ· Vulg. servus ejus. But the Syriac, Arabic, and Samaritan versions agree with our Targumist in giving a plural rendering.

V. Gen. 13: 15, חָזֵי, § 23. 1. note.—אֶתְּנִינָּהּ, 1 sing. Fut. from נְתַן; ִינָּהּ with נ epenthetic, i. q. ָהּ; § 16. note 1.—לִבְנָךְ, *to thy sons*. See בַּר.

VI. Gen. 15: 6, הֵימִין, Aphel from אֲמַן=יְמַן, (see the latter word in the lexicon), § 20. 3. *b* and § 12. II. 5.—מֵימְרָא דַיְיָ, *the Lord*, i. q. אֲדֹנָי, § 49. 1. *c*. But this expression, which occurs frequently in the Targums as a translation of the Hebrew יְהוָֹה, is considered by some critics as designating that Word which was afterwards "made flesh and dwelt among us."—חַשְׁבַהּ, *He* (the Lord) *reckoned it*, § 16. 2. *a.*—לְזָכוּ, § 7. *d*.

VII. Gen. 27: 28, דְּ, sign of the Gen. case, § 60. 1.

VIII. Gen. 42: 38, יֵחוּת, Fut. of נְחַת, Tseri compensating for Dagesh forte, omitted on account of the guttural.—אִשְׁתְּאַר, § 6. *b*.

IX. Gen. 45: 4, דְּזַבֶּנְתּוּן יָתִי, § 48. 1. יָתִי, pleonastic.

X. Gen. 49: 10, יֶעְדֵּי, for יֶעְדֵּא, § 6. *d.*1.—עָבֵד שׁוּלְטָן, *one exercising sovereignty, a ruler.*—בְּנֵי, irreg. see בַּר.—דְּדִילֵיהּ, (=Hebrew אֲשֶׁר . . . . לוֹ), *to whom*, § 8. 3. II. n. 3.—הִיא, the pron. used for the substantive verb in the present tense. See § 47. 1.—יִשְׁתַּמְעוּן, Ithpe. from שְׁמַע, § 6. *b.*—עַמְמַיָּא, irreg. see עַם. *One bearing rule shall not depart from* (*be wanting to*) *the house of Judah, nor a scribe from the posterity of his sons forever; until Messiah shall come, whose is the kingdom; and to him shall the people hearken*, or, *him shall they obey*.

XI. Ex. 33: 14, שְׁכִנְתִּי, *my glory*, doubtless equivalent to the Hebrew פָּנַי, *my presence*, i. e. a mere periphrasis for *I*, used of course only in relation to God. Comp. nos. 4 and 13.—תְּהָךְ, § 22. 1.—אֲנִיחַ,

Aph. Fut. 1st pers. sing. from נוּחַ, *I will provide a resting place*, לָךְ, *for thee.*

XII. Lev. 26: 2, דִּילִי, § 8. 3. II. note 3.—דָּחֲלִין; 1st Part Pe. from דְּחַל.—תְּהוֹן דָּחֲלִין, treat the house of my sanctuary with *habitual* reverence. Such appears to be the force of this combination. See § 51. 1.

XIII. Lev. 26: 12, אֱהֵוֵי, 1st pers. sing. fut. Pe. from הֲוָא, instead of the usual form אֱהֵוֵא, § 23. 1. *b.* note. For the plural suff. of בֵּין and קֳדָם see § 8. 3. II. note 4.

XIV. Num. 10: 36, מִשְׁרוֹהִי, a plural, with suffix of the third person sing., formed from the inf. Pe. of שְׁרָא, § 35. note 2. *In its restings*, i. e. whenever it rested.—The frequent repetition of Maqqeph in this sentence is not occasioned by any special intimacy of connexion between the words thus joined. Its cause exists in the train of accents, which is the same as in the Hebrew. Three words are introduced into the Targum which do not appear in the original—"*Dwell in thy glory, in the midst of*"—but for these there is no accent. It is for this reason that they are joined by Maqqeph to the next word. The four words are, in cantillation, theoretically one.

XV. Num. 24: 5, מֵישְׁרָךְ, *thy valley*, if we derive it from יְשַׁר. But perhaps מֵישַׁר should be regarded as a verbal from שְׁרָה, and then we may translate it *dwelling, habitation.*

XVI. Deut. 5: 7. XVII. Deut. 6: 4. XVIII. Deut. 6: 5. XIX. Deut. 10: 19.

XX. Deut. 10: 20, תִּדְחַל, § 15. 3.—תִּפְלָח, Qamets for Pattahh on account of a pause-accent.

XXI. Deut. 32: 18, דַּחֲלַת, plur. const. from דַּחֲלָא. Lit. *the terrors of the Mighty One* who created thee, thou hast forgotten; i. e. *the terrible and mighty One*, § 61. 1. note 1.—בְּרָאָךְ, § 26. 2. *a.*—אִתְנְשֵׁיתָא, § 23. note 1.—שְׁבַקְתָּא, § 12. I. note 2.—עַבְדָךְ, § 16. 2. *a.*—תַּקִּיף, *strong, mighty*, occurs likewise in vs. 30, 31, as a rendering of the Heb. צוּר.

XXII. Deut. 32: 29, סוֹפְהוֹן, plural from סוֹף with suff. 3. pl. m. defectively written, § 6. *c.* (4.)

XXIII. Deut. 33: 26, אֱלָהָא, an instance in which the *emphatic state*, (as is sometimes the case with the Hebrew article), corresponds to our *indefinite* article, *a* or *an.*—דִּשְׁכִנְתֵּיהּ (*scriptio plena*), § 8. 3, I. note 1. Lit. *who, his glory*, i. e. whose glory, § 48. 1.

NOTES ON PART II.

No. I. Gen. 3: [Onkelos].

(1) עֲרִים מִן, comparative, § 64. 1. *a. more cunning than.*—כָּל, *every.*—יְיָ. So the London Polyglott, which has been followed in the text of the Chrestomathy. Also Buxtorf Bibl. Heb. Basil. 1665. The Paris and Antwerp Polyglotts read ייי. The title page of Münster's Bibl. Heb. Basil. 1546 exhibits the form יְ״יָ. Compare the note on Part I. No. I.—אֱלֹהִים. Here likewise the Polyglotts differ, Buxtorf and the London edition giving constantly the Hebrew form, and the other two mentioned above, אֱלָהָא.—תֵּיכְלוּן, § 21. *a.*

(2) אֲמֶרֶת, § 15. note 2.—נֵיכוּל, Fut. expressing the sense of the Eng. Potential mood, *we may eat.*

(3) תְּקַרְבוּן, Future Paël instead of תִּקְרְבוּן, § 2. 7. *b.* Buxtorf has תְּקַרְבוּן; the Antwerp and Paris Polyglotts, תִּקְרְבוּן in Peal.

(4) מְמָת תְּמוּתוּן, an Inf. with a finite verb to denote certainty, as in Hebrew. Heb. Gr. § 514. *b.*

(5) גְּלֵי, Part. Peil from גְּלָא, § 6. *d.* (1), *it is manifest before the Lord.*—וְיִתְפַּתְּחָן. For this use of וְ instead of another conjunction, see Heb. Gr. § 560. יִתְפַּתְּחָן, Ithpaal Fut. 3d plur. fem.—תְּהוֹן, Fut. Peal 2d plur. masc. from הֲוָא.—רַבְרְבִין, see רַב in Lex.—חַכְמִין, 1st Part. Peal from חֲכַם § 32. note 2, *knowing [how to distinguish] between,* etc.—לְ.... בֵּין For this use of לְ after בֵּין comp. Stuart's Hebrew Chrestomathy, p. 83. Note on Gen. 1: 6.

(6) חֲזָת, 3d sing. fem. Praet. Peal from חֲזָא.—אָסוּ (medicamentum) appears to refer to the *effect* which Eve expected the eating of the fruit to have, in opening her eyes to a clearer vision. But all the other ancient versions agree with the English translation in rendering תַאֲוָה לָעֵינַיִם, *pleasant to the eyes.*—מְרַגַּג, 2d Part. Paël. מְרַגַּג לְאִסְתַּכָּלָא בֵיהּ expresses the idea conveyed, according to the other translators, in the previous clause; *desirable to behold.* בֵּיהּ is pleonastic.—נְסֵיבַת, § 12. II. 1.—מֵאִיבֵּהּ, see אֵב in the vocab.—וִיהֲבַת, § 7. *d.* 1.

(7) אִתְפַּתְּחָא, 3d pers. plur. fem. Praet. Ithpaal, from פְּתַח.—תַּרְוֵיהוֹן, § 42. 1. *a.* note.—חַטִּיטוּ, § 12. I. 1. *b.*—תְּאֵנִין, see תְּאֵינָא in the vocab.—זְרָזִין, a Hebrew form. But Buxtorf points it זַרְזִין. See his lexicon.

(8) אִילָּן, collective. For the pointing see § 31. *b.* note 1.

(10) דְּחִילַית, § 13. 2. For the insertion of י quiescent in the last syllable of this word, and of שְׁמְעַית, see § 12. I. 1. *a.*

(11) חַוִּי § 12. I. 1. *b.* But Buxtorf points it here חַוֵּי.—לְמֵיכַל, § 21. *a.* Inf. from אֲכַל.

(14) לַיִט, 2d. Part. from לוּט.—תֵּיזִיל, Fut. from אֲזַל, § 21. *a.*

(15) דָּכִיר, 1st Part. Peal, from דְּכַר § 12. I. 1. *c.* *He will remember against thee what thou hast done to him.*—מִלְּקַדְמִין, i. q. מִן קַדְמִין *from the beginning—anciently.*

(16) אַסְגָּאָה, Inf. Aphel. See the paradigm.—תֵּלְדִין, Fut. 2d sing. fem. from יְלַד.—בִּיךְ, prep. בְּ with suff. 2d sing. fem. See the table.

(17) תֵּיכְלִנַּהּ, Fut. 2d sing. masc. from אֲכַל with fem. suff. 3d sing. and נ epenthetic.

(19) זֵעֲתָא, defectively written. See זֵיעָא.—דְּמִנָּהּ, *from which.*

(21) לְבוּשִׁין, etc. *garments of honor for the skin of their flesh.*

(22) לְמִדַּע, Inf. Peal from יְדַע, § 20. 4.—מִנֵּיהּ, *of himself, independently.* "*Adam has become the only* [*being*] *in the world* [*able*] *of himself to distinguish good and evil.*" Onkelos seems to have considered the Hebrew מִמֶּנּוּ singular, as indeed it is capable of being; and this probably led him to render כְּאַחַד, (*as one,*) by יְחִידִי *only.* The other Targumists agree with, or perhaps rather *follow,* Onkelos. Nearly all the ancient versions, however, give the sense expressed in the English translation.—וְיִסַּב Fut. of נְסַב.

(23) מִתַּמָּן .... דְּ, *whence,* § 48. 1.

(24) תָּרֵיךְ, Praeter Paël, merely a full orthography for תָּרֵךְ.—מִתְהַפְּכָא; Part. Ithpe. fem. sing. agreeing with חַרְבָּא.—מִטַּר, Inf. from נְטַר.

No. II. Gen. 3: Pseudo-Jonathan.

(1) דְּעָבַד, for the pointing see below, No. III. (7) and (9). It will be unnecessary to notice such cases in future.—הַקּוּשְׁטָא דְּ, *is it true that,* etc.? ה interrogative with Dagesh forte euphonic. So in Hebrew sometimes. Heb. Gram. § 152. *a.*

(2) אֲמָרַת, § 15. note 2. The Qamets is probably the result of a pause in pronunciation, though no accents have been appended to this Targum.—לַן, contraction for לָנָא.

(3) אִלָּנָא, § 2. 6. *c.*—דְּבֵי, see בֵּי in vocab.—חִיוְיָא, Hhireq is short, the י being a mere *mater lectionis,* § 2. 1.

(4) אֲמַר, etc., *the serpent spake, calumniating his Maker, and said.*—בַּר אוּמָנוּתָא, (comp. the Heb. קֶרֶן בֶּן שָׁמֶן, *a fruitful hill,* etc.) *the*

thing made, the result of labor. Every workman hates the work of his own hands.

(5) מַלְאָכִין רַבְרְבִין, *superior angels.*—דְּחַכְמִין, *who know.* See above No. I. (5).—מִנְדַּע, *to discern, discriminate.* For the form, see § 20. 4. Comp. § 2. 7. *a.*

(6) וְחָמַת, Praet. Pe. 3. s. f. § 23. Note 1. on Par.—דְחִילַת, § 13. 2.

(7) לְבוּשׁ טוּפְרָא, *garments of the colour of the* טְפַר, i. e. purple.—חַמְיַן, for חַמְיָן, 2 Part. Pe. fem. pl. § 53. 1.—בְּהַתְהוֹן see בְּהָתָא.

(8) אִיטְנַר, Ithpe. from טְמַר, § 7. *a.* (2).—אִנְתְּתֵיהּ, § 6. *a.* note.

(9) סְבַר, § 12. I. 1. *c.* and the parallel passage in the Jer. Targ.

(10) שְׁמָעִית, § 12. I. 1. *a.* and 2.—אַעֲבָרִית, Aph. 1. s. Praet. from עֲבַר, § 12. I. 2.—מִן כִּיסוּפָא, *for shame,* i. e. because I was ashamed.

(13) אַשְׁעֵינִי, probably an incorrect reading for אַשְׁגִּינִי.—אַטְעֲנִי, *seduced me,* Aphel from טְעָה with suffix, § 26. 2. *a.*

(14) אַיְתִי, Aph. from אֲתָא. For the pointing see § 4. *a.* and § 2. 5. *b.*—תְּהָא מְטַיֵּל, § 53. 1.—חֲדָא, adverbially, *once.*—אֶרִיסָא דְמוֹתָא *deadly poison,* § 61. 1.

(15) אֶישַׁוִּי, 1 sing. Fut. Pa. from שַׁוִּי. The form is perfectly anomalous. Compare אֲמַר instead of אֱמַר.—זַרְעֲיַת, plur. const. from זַרְעִי.—נַטְרִין, 1 Part. from נְטַר. See above No. II. (7).—מַהְיָין, 1 Part. plur. from מְהָא. This also appears to be a masculine form like מָהֲיָן, § 35. Schaaf, (Opus Aramaeum p. 308,) points it מְחַיִן. יְהֶיןָ [i. q. יֶהֱווֹן; so Schaaf ibid.] is understood, making it future, § 53. 1. "Operam dabunt ut percutiant." *They shall make efforts and shall bruise thy head,* i. e. they shall do it intently, and with all their power:—or, *they shall be established,* etc. taking the act. Part. in an intransitive sense. Comp. תֶּהֱוֵא מִתְכַּוֵּין below, and above No. II. (15).—שַׁבְקִין, § 32. note 2.—תֶּהֱוֵא מִתְכַּוֵּין, *thou shalt be established,* or, perhaps, *thou shalt be intent upon* injuring them.—מֶעֱבַד, this use of Hhateph Pattahh after Seghol, which is not unfrequent in this Targum, is probably the result of mere negligence in transcription.

(16) סִיגוּפַיִךְ, for סִגוּפַיִךְ; and עִידוּיַיִךְ, for עִדוּיַיִךְ. For the pointing of these and similar forms, see § 7. *a.* (2).—מַתְוִיךְ, contracted from מַתְוַיִיךְ, and so Buxtorf points it, מַתְוַיִךְ.—שָׁלִיט, § 12. I. 1. *c.*—וְהוּא וגו׳, an obscure passage. Lit. *he shall rule over thee, to do justice and to commit sin,* i. e. as I understand the Targumist, *whether he does right or wrong.*

(17) קַבֵּלַת, § 12. II. 1.

(19) מִינָהּ, for מִנָּהּ, § 6. *a.* note.

(21) דְּאַשְׁלַח, *which he* (the serpent) *put off,* מִנֵּיהּ *from himself.*

(22) יְחִידִי, for יְחִידָאִי.—אִלּוּ נְטַר, *if he had kept.*—פִּקֻּדַּיָּיה,

1 s. Pr. Pe. with suff. 3 m. s. § 16. 2. *a.*—פַקְידְתָּא, § 12. I. 2.—דְהָא, *for behold.*—הֲוֵי, Praeter in a future sense, or rather both this and the participle אָכִיל are to be taken as we use the Present tense in English, expressing a general truth :—or, still differently, both may be regarded as Subjunctives, (I use the term in the general sense which it has in Latin grammar,) *if he should eat, etc. he would live, etc.*

(23) אָזַל and יָתִיב (§ 12. II. 1.) are both Praeters.

(24) דְמִתִילָא, 2d Part. from מְתַל, *which is like.* Tseri is inserted, like Qamets in וְאָמַר, etc. on account of the prefix with Sheva, § 7. *d.* note.—דִינוּר, i. q. דְנוּר § 60. 1. *b.*—אֶשָּׁתָא, an unusual pointing of אֶשְׁתָּא or אֶשְׁתְּא, (§ 2. 7. *c.*) emph. state from אֶשָּׁא.—לְמֵדָן, § 7. *d.* note. מֵדָן, Inf. of דּוּן.—בְּהוֹן, *with them, by means of them.*—לְפַלְחָהּ, 1 Part. Pe. The law is better *to him who observes it.*—מִן, *than,* § 64. 1. *a.*—קְיָם, either this word should be pointed קַיָּם, or it may be considered as a different form of the adjective. " The law is better, to him who observes it, than the fruits of the tree of life, which Jehovah hath prepared for him who keeps it [the law], that he may be established, and may walk in the paths of the way of life, in the future world."

No. III. Gen. 3:—Jerusalem Targum.

(7) וְעָבְדוּ instead of the regular form וַעֲבַדוּ. The almost entire confusion of Pattahh and Qamets and even Hhateph Pattahh, which prevails in this Targum and that of the false Jonathan, appears here. It will not be necessary to notice it in every instance. See § 2. 2. The reader will also observe the singular character of this, so called, Targum. It is evidently rather a collection of *Rabbinical and traditionary remarks* on the text, than a translation of it.—*They* made, etc. This perhaps implies the author's opinion that Adam and Eve made them by divine direction. Hebrew, *The Lord God* made, etc.

(8) *In the strength of the day*—probably incorrect, although the Hebrew רוּחַ has sometimes a signification analogous to this. See Josh. 2: 11.

(9) דְבָרֵית, *which I have created.* Regularly דִּבְרֵית. So, especially in the Targum of the false Jonathan, אֲמַר, with the prefix וְ, becomes וְאָמַר. The punctuators probably had in mind the analogous Hebrew form, § 7. *d.* note.—גְּלֵי, Pass. Part. Pe., § 23. 1. note, *is manifest before me.*—סָבַר, 1st Part. Peal.

(15) וִיהֵי, *And it shall come to pass.* The Vav conversive does not appear in Chaldee.—מִתְכַּוְּנִין, Part. Ithpa. from כַּוֵּן, full orthography,

§ 12. II. 4.—מְחַיָן, masc. pl. Act. Part. from מְחָא, § 35. But Schaaf (Op. Aram. p. 333,) points it regularly, מַחַין.—נָכִית, § 12. I. 1. *c.*—מַמְרַע, 1st Part. Aph. from מְרַע.—לְבִנְהָא, suffix pleonastic, § 47. 2.—אִלֵּין לְאִלֵּין, *these to those* i.e. one to another.—שְׁפִיוּתָא, "Pravè ut puto," says Buxtorf, Lex. art. שַׁפְיוּתָא. But whether the reading שַׁפִיוּתָא (or שְׁפִיוּתָא) be admitted or not, the meaning is still doubtful. Buxtorf renders it *a trampling under foot, conculcatio.* Castell gives *incolumitas,* (probably deriving it from שְׁפָא in the Rabbinical sense, *to be quiet, at peace;*) which the connection seems to favour.—יוֹמוֹי, suff. pleon. § 47. 2.—"And it shall come to pass, when the descendants of the woman shall diligently study the law and do the commandments, they shall be established, bruising thy head and killing thee; but when the posterity of the woman shall desert the precepts of the law and not obey the commandments, thou shalt be established, biting them in their heels and afflicting them with sickness. Nevertheless, there shall be a remedy for the sons of the woman; but for thee, O serpent, there shall be no remedy. Moreover they shall apply remedies to the heels of one another in the end of the last days, in the days of king Messiah."

(18) תַּרְבֵּי, i. e. אַרְעָא, *the earth shall bring forth abundantly.*—דִּבְאַפֵּי בָרָא, *which is upon the surface of the field,* i. e. the grass.—עָנֵי, Part. used for the Praeter. *Adam answered,* § 53. 1. note.—וְאָמַר, see the notes on vs. 7 and 9 of this chapter.—מִן בְּעִירָא, Let us not be regarded as though we were *of the cattle,* i. e. cattle. Comp. the French *des bêtes,* etc.—נִכְלֵי, for נִכְלְיָא § 23. 1. note.

(22) מָה adds nothing to the sense.—אוּמִין, see אֻמָּא in Lex.—לְמִפְרְשָׁא, evidently an Infinitive form. Perhaps it should be pointed מַפְרְשָׁא, § 12. I. 4.—קֳדָם עַד לָא, *before* he shall, etc., or *while* he does *not,* etc.

(24) *The glory of his presence,* i. e. *his glorious presence.*—מִמַּדְנַח מִן לְקַדְמִין, these two expressions are doubtless synonymous, the second being explanatory of the first, which sometimes has a different sense. *On the east, towards the sun-rising.* This I think is better in the present instance than to consider מִן לְקַדְמִין as relating to time; although it is evident, from other places, that both the author of this Targum and the Pseudo-Jonathan supposed the garden of Eden to have been planted before the creation of the world. See the next verse. Also Gen. 2: 15. Jeru. T. Gen. 2: 8. Pseudo-Jon.—קֳדָם עַד לָא וגו׳, *two thousand years before the world was created, he made the law,* etc. See above (22).—עַל דִּנְטַרוּ, *because they kept.*—מְדַמְיָא, 1st Part. Pa. fem. sing. from דְּמָא. § 12. I. 3.—סִטְרָה, plural, contracted for סִטְרָהָא; אֶכְלָא מִתְּרֵין סִטְרָה, lit. a sword, *destroying from both sides,*

i. e. a two-edged sword.—מְבַצְּרִין, 1st Part. Pa. from בְּצַר.—דְאָתֵי, (Part. from אֲתָא) the world *which* is *coming*, or, as we more commonly say, the world to come.—הִיא, § 47. 1. the tree of life *is*, i. e. *represents* the law.—הֲוֵי, a form of the Praeter (§ 23. 2. note,) here used in the sense of a present tense, or as expressing a general affirmation.—קַיָּים, § 4. *a.* This double י originated with an unpointed text, and should not have been retained when the points were affixed. לְפַלְּחָה for לְפָלְחָה, see above (7), *to him who obeys it.*

No. IV. Gen. 4: 8. Jerusalem Targum.

לְמִתַּן, Inf. for Fut. "no reward shall be given to the righteous nor vengeance taken of the wicked. The world was not created in mercy, neither in mercy is it governed. Why was your offering accepted from you with favor, but [mine] was not accepted from me with favour? Abel answered and said to Cain; There is a judgment, and there is a Judge, and there is a future world, and a reward shall be bestowed upon the righteous [lit. there is the giving of a good reward to the righteous,] and vengeance shall be taken upon the wicked; and the world was created in mercy, and in mercy it is governed. But it is governed according to the fruit of good works. Because my works were more upright than yours, my offering was accepted with favor, but yours was not accepted with favor. And they were both contending in the open field; and Cain rose up against Abel his brother, and killed him."

No. V. Judg. 14. Jonathan.

(1) בְּנָת, see בַּת in Lex.

(2) סְלֵיק, § 12. I. 1. and II. 1.—סַבוּ, Imp. from נְסַב, § 12. II. 1. *a.* —אַתוּ, see אֲתָא.

(3) כְּשֶׁרַת, 3 sing. fem. from כְּשַׁר, § 15. note 2.

(5) אֲתוֹ, 3 m. pl. Pr. from אֲתָא.—לְקַדְמוּתֵה, Buxtorf gives the pointing קַדְמוּת, which analogy demands.

(8) לְמִסְבַהּ, Inf. from נְסַב with prefix and suffix.

(9) מֵיזַל, § 21. *a.*

(12) אִצְטְלָוָן; Buxtorf points it אִצְטְלָוָן.

(13) נִשְׁמְעִנָּה, Fut. 1 pl. with suff.

(15) שַׁדְּלִי, Imperative Paël. § 12. I. 1.—וִיחַוֵּי *that he may tell.* —נוֹקִיד, Aphel from יְקַד.—הַלְמִסְכְּנוּתָנָא, *is it to try* (perplex) *us?* For the ending וּת see § 16. 2. *c.* and for the prefix מ, § 12. I. 4.

(16) דַּהֲוָא, *while*, etc.

(17) דְּחַקְתֵּהּ, 3. *sing. fem.* Praet., with suffix, from דְּחַק.

(18) קַרְתָּא, see קֳרִי in Lex.—מֵצַלֵּל Inf. from צַלֵּל.

(19) זְרַזֵיהוֹן, contrary to the analogy of Chaldee, but according to that of Hebrew.

(20) לְדַחֲבְרֵיהּ, *to* the person *who* was *his companion.*

No. VI. Ps. 2. Author of the Targum not certainly known.

(2) קָיְמִין, 1st Part. plur. from קוּם. See the Par.—מְרָדָא, Inf. Pa. —מִנְצֵי, Inf. Pe. from נְצָא, § 18. note 1.

(4) דְּיָתֵיב, by ellipsis of the pers. pron., *he who sitteth.*

(7) חֲבִיב, Vocative; *O thou beloved*, etc.—זַכָּאָה, emph. masc. "*Tu mihi purus es.*" Buxtorf.

(9) מָן, see מַאן in the vocabulary.

(11) צַלּוֹ Imp. Pa. 2. pl. from צַלִּי.

(12) וְתְהוֹבְדוֹן אֹרְחָא, "*et amittatis viam,*" Walton. But the words are certainly susceptible of the sense expressed in Hebrew. Buxtorf, (Lex. under the word אֲבַד), cites several examples in which הוֹבֵד has evidently the intransitive sense *to perish.*—יֵיהוֹר, Fut. from חֲבַר.—טוּבֵיהּ, suffix pleonastic, § 47. 2. Comp. Heb. אַשְׁרֵי.

No. VII. Psalm 8.

Title. לְדָוִיד, לְ *auctoris*, as in Hebrew. The mode of writing this name with י, which belongs in Hebrew to the later writings, is in Chaldee the usual orthography.

(2) זְוָךְ, for the ordinary form זִיוָךְ, § 2. 6. *c.*

(3) מְעִיקָיךְ, Part. Aph. from עוּק, *enemies.*

(4) מְטוּל דְּ, probably this rendering originated in the false supposition that the Hebrew כִּי is necessarily a causal conjunction. It should evidently be considered here as an adverb of time, *when.*

(8) תּוֹרֵי, const. for emph. § 60. 1. note 3.

No. VIII. Isa. 5: 1—7. Jonathan.

Instead of the fine poetical allegory of Isaiah, we are here presented with *an interpretation.* The Targumist has not simply translated the words of the prophet into Chaldee, as *he* has generally done, but has translated the allegory into plain language. Still, the extract is curious,

and worthy of a perusal. As it differs so considerably from the original, I subjoin the Latin translation of the London Polyglott.

"Dixit propheta: Cantabo nunc Israeli, qui comparatus est vineae, semini Abrahae dilecti mei, canticum dilecti mei, vineae suae. Populus meus, dilectus meus Israel dedi eis haereditatem in monte excelso, in terra pingui. 2. Et sanctificavi eos, et honorificavi eos, et sustentavi eos, sicut plantationem vitis electae; et aedificavi sanctuarium meum in medio eorum. Altare quoque meum dedi ad propitiandum super peccata eorum: et præcepi eis ut facerent opera bona in conspectu meo, et ipsi iniquè egerunt in operibus suis. 3. Propheta, dic eis: Ecce domus Israel recesserunt à lege et nolunt converti. Nunc habitatores Hierusalem et viri Juda, judicate nunc judicium inter me et populum meum. 4. Quod bonum dixi ut facerem populo meo quod non fecerim eis? et cum praeciperem eis ut facerent opera bona, quare fecerunt opera mala? 5. Nunc autem annunciabo vobis quod ego facturus sum populo meo. Tollam majestatem meam ab eis, et erunt in direptionem: conteram domum sanctuarii eorum, et erunt in conculcationem. 6. Et ponam eos derelictos: non erit eis sustentaculum nec fulcimentum; et erunt transmigrantes et derelicti. Prophetis quoque mandabo, ne prophetizent super eos prophetiam. 7. Quia populus Domini exercituum Israel est, et viri Juda plantatio laetitiae ejus. Et dixi ut facerent judicium et ecce facti sunt calumniatores; dixi ut facerent justitiam, et ecce ipsi multiplicant peccata."

(1) אֲשַׁבְּחֵיהּ and זַרְעֵיהּ, pleonastic suffixes, § 47. 2.—רָחֲמִי, *my beloved*, 1st Part. from רְחַם.

(3) צָבָן, contracted form of the act. part. m. pl. from צְבָא, § 35.—מֵתָב, Inf. from תּוּב.

(5) מִבַּז Inf. from בְּזַז. See the Par. It is treated as a noun, *plunder*, and the corresponding word in the parallel passage, דַּיִשׁ, *is* a noun.

(6) מְטַלְטְלִין, Pass. Part. Palpel from טַיֵּל.

(7) מַסְגְּן, Aph. 1st Part. plur. from סְגָא, § 35.

No. IX. Isa. 52: 13.—53: 2. Jonathan.

(13) לְחֲדָא, see חֲדָא in the vocabulary.

(15) אִשְׁתְּעִיאוּ, *they have told*, for *has been told*, or rather, in the present instance, *had been told*, § 56. 2. *b.*—חֲזוֹ וגו׳, *what had not been told them they have seen*, etc. The Latin Vulgate and Syriac versions agree with our Targumist in rendering these verbs in past time, *they have seen, they have considered;* the LXX and the Arabic version give

the Future tense, as does our common English translation. The Hebrew verbs are both in the Praeter tense.

(1) הֵימִין, see אֲמַן.—וּתְקוֹף וגו׳, lit. *and the strength of the arm of Jehovah's power.* Comp. § 61. 1. and note 1.

(2) יִתְרְבָא, § 23. Note 2.—שׁוֹרְשׁוֹהִי, § 33. *b.*—לֵיהּ, in the land which was in need *of him*, i. e. of the צַדִּיק mentioned above, the Messiah. But the passage is quite obscure, and the more so as there is nothing in the original corresponding to this phrase.—דְּכָל, *so that every one* who sees him shall attentively consider him.

In the remainder of this chapter, so beautiful in the original, we are presented by the Targumist rather with his own views than with a translation of Isaiah, and those too, expressed, for the most part, in a dull and sometimes quite obscure manner.

No. X. Prov. 10: 1—12. Translator uncertain.

Title. מַתְלוֹי, pleonastic suffix, § 47. 2.

(1) נְחֲדֵי, instead of יַחֲדֵי, Fut. Aph. from חֲדָא, § 12. I. 3.—סַכְלָא for סָכְלָא, § 32. note 2.

(2) מְוַתְּרִין, Part. Pa. from יְתַר.—אוֹצְרֵי, Buxtorf points the construct form of this word regularly אוֹצָרֵי.—דְרַשִׁיעָא, § 60. 1. note 2.—מְפַצְיָא, Part. Pa. fem. sing. from פְּצָה, § 2. 7. *c.*

(3) נִכְחוּף, Fut. Pe. 3d p. sing. § 12. I. 3.

(4) מְמַכְכָא, Part. Pa. without Dagesh forte, § 2. 7. *c.*

(5) דְּפָלֵיחַ, Part. with full orth. § 12. I. *He who cultivates*, viz. the earth.

(6) תֶהֶוְיָן, § 23. note.—רַשִׁיעֵי, § 60. 1. note 3.

(8) חַכִּים לִבֵּיהּ, § 63. 5.—בְּשִׂפְוָתֵיהּ, plur. from שְׂפָה, § 39. note 1.

(9) נֵיזֵל, for יֵיזֵל, Fut. of אֲזַל.

NOTES ON PART III.

No. I. Jer. 10: 11.

כִּדְנָא, an adv. of manner, compounded of כְּ and דְּנָא (dem. pron., *this*,) *after this* (manner.)—אַרְקָא, emph. of אֲרַק. This commutation of ע and ק resulted probably from a pronunciation of ע in this word like the Arabic غ or nearly like our *g* hard.—יֵאבַדוּ, for וּן—, § 12. 3. Pattahh is restored by Darga, a conjunctive accent. This is not usual, although, I believe, similar cases are not wholly wanting in Hebrew.—אֵלֶּה, probably in apposition with אֱלָהַיָּא, and giving emphasis to the declaration, "*they* shall perish." So Venema, C. B. Michaelis, Rosenmüller, etc.

In respect to the *authenticity* of this verse, three things may be observed.

1. It would be remarkable that any author should, in the midst of a discourse, insert a single sentence in a language different from that which he generally employed.

2. All agree that this part of Jeremiah's prophecy was composed several years before the captivity, and consequently before the Chaldee language came into use among the Jews.

3. This verse interrupts the connexion of the preceding and following verses. Verse 12 commences with a participle, עֹשֵׂה, which must be read in close connexion with the noun with which it agrees in verse 10. לְהוֹם also, in v. 11, has no antecedent expressed. "Thus shall ye say *to them*, etc." To whom? The text does not inform us.

"Non sine ratione, aut temerè, statueretur, additamentum esse ab aliâ manu, tempore morae in exilio, profectum," says Venema; and this Rosenmüller quotes with approbation.

I will merely subjoin two extracts from writers of different opinions on this point.

"This verse is omitted in one* MS. . . . It seems probable to me that some public teacher during the captivity . . . had it inserted in the margin,

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* 526 Kennicott.

and perhaps usually read together with this section of the prophecy in the assemblies of the people, in order that the common people might have their answer always ready whenever they were molested on the point of religion, or importuned to join in the idolatrous worship of the Chaldeans." *Dr. Blayney on Jeremiah.*

"This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among those that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of language as this; Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols." *Matthew Poole, Annotations.*

With this latter opinion Scott, Henry, etc. substantially agree.

No. II. Dan. 2: 4—7: 28.

Ch. II. v. 4. חֱיִי, Imp. from חֲיָא. See the Par.—אֱמַר, Imp. Pattahh, § 15. 4.

(5) עָנֵה and אָמַר, participles used instead of the Praeter, § 53. 1. note. So אָמַר and its plural אָמְרִין frequently.—לְכַשְׂדָּיֵא, the pointing is intended for the marginal reading, כַּשְׂדָּאֵי, the regular form of Dec. VI. The Kethib is generally pointed by Lexicographers כַּשׂדָּיֵא. Perhaps it should rather be כַּשְׂדַּיָּא in analogy with the other declensions. —אַזְדָּא, a peculiar form. It is probably fem. from אָזֵד, 2d part. Peal from אֲזַד, § 12. I. 1. *d.* The ֵ would regularly be impure and immutable. It is here treated as if pure and mutable, and the Part. is varied according to Dec. III. *a.*—תְהוֹדְעוּנַּנִי, Fut. Aph. from יְדַע, § 12. II. 5. For the suffix see § 16. 2. *b.* and Par. II.—בָּתֵּיכוֹן, Pl. of בַּיִת with suff. 2d pers. pl.—יִתְּשָׂמוּן, 3. pl. m. Fut. Ithpe. from שׂוּם, see Par. VII.

(6) תְּהַחֲוֹן, 2. pl. Fut. Aph. from חֲוָא, § 12. II. 5.

(7) וּפִשְׁרָה, Emph. ה instead of א, a substitution very common in the Biblical Chaldee, Intr. 3. note; unless this word should have been pointed וּפִשְׁרֵהּ.

(9) הִזְדְּמִנְתּוּן, the pointing is that of the Keri הִזְדַּמִּנְתּוּן, 2. pl. m. Pr. Ithpa. from זַמֵּן. The Kethib should be read in Aphel, הַזְמִנְתּוּן, or like the Heb. Hiph. הִזְמִנְתּוּן.—אִנְדַּע, 1 sing. Fut. from יְדַע, § 20. 4. and § 2. 7. *a.*

(10) כַּשְׂדָּיֵא, see above on verse 5.

(12) בְּנַס וּקְצַף, synonymous terms, used to heighten the idea. Per-

haps however קְצַף may be understood as expressing more violent anger than בְּנַס.—לְהוֹבָדָה, Inf. Aph. from אֲבַד, perhaps derived from an obsolete verb Pe Yodh.

(14) לְחַכִּימֵי, Accusative, § 60. 3.

(16) יִנְתֵּן, Fut. of נְתַן with the force of a subjunctive in consequence of the דִּי, *that he would give.* For the form see § 18. note 2. and § 12. I. 1.

(19) גְּלִי, Praeter Passive, §13. 2.—בָּרִךְ, Pael, § 12. I. 1. *b.*—לֶאֱלָהּ, Accusative § 60. 3.

(20) לֶהֱוֵא, for לִיֶהֱוֵא, Fut. with לְ and an optative sense, § 50. 2.

(22) עֲמִיקָתָא, fem. pl. emph. from עֲמִיק, *deep, inscrutable things,* § 41. note.—מְסַתְּרָתָא, Pass. Part. Pa. fem. pl. emph. from סְתַר.—הוֹדַעְתַּנִי, 2. m. sing. Praet. Aph. from יְדַע with suff. 1 p. sing. see Par. II.

(25) הַנְעֵל, Aph. from עֲלַל, § 12. II. 5, and § 2. 7. *a.*—לְדָנִיֵּאל, this Accusative with לְ is of frequent occurrence. It will perhaps be unnecessary to notice it again.—דִּי in the beginning of a speech superfluous like the Greek ὅτι.—הַשְׁכַּחַת, § 15. 4.

(26) הַאִיתָיךְ, *art thou?* compounded of the interrogative הֲ, אִיתַי and the suffix ־ָיךְ.—לְהוֹדָעֻתַנִי, Inf. Aph. from יְדַע with suffix, § 16. 2. *f.*

(27) לְהַחֲוָיָה, Inf. Aph. from חֲוָא, § 23. Notes on the Par. 4.

(28) לֶהֱוֵא, *must take place,* § 50. 2.

(29) סְלִקוּ, comp. the English expression "thoughts *come up, arise* in the mind."

(31) חַד, indef. art. § 29. 1. note.

(32) חֲדוֹהִי, a plur. form. see חֲדִין in the vocabulary.

(33) מִנְּהוֹן, *part of them.* So the French distributive article *du, de la,* etc. The punctuators seem to have considered רֶגֶל as necessarily feminine. The writer doubtless understood it to be common.

(34) הַדֶּקֶת, Aph. from דְּקַק, 3. s. f. Pr. segholate form.

(35) הִשְׁתְּכַח, Ithpe. from שְׁכַח.—הֲוַת, § 23, Notes on the Par. 1.

(38) דָּאֲרִין or (Keri) דָּיְרִין, 1st Part. from דּוּר.

(39) אֲרַעָא, here, as in all such cases, the pointing is that of the Keri. אַרְעָא may have been used in the same sense. See אֲרַע in the vocabulary.

(40) תֵּרֹעַ, 3. s. f. Fut. Pe. from רְעַע, Hhireq of the regular form being lengthened to Tseri, on account of the Resh.

CHAP. III.

(2) The best critics are uncertain as to the precise meaning of several of these words. Neither etymology nor usage sheds much light on them. Those meanings which are considered most probable are given in the vocabulary.

(4) אָמְרִין, *it is spoken*, lit. *they speak*, § 56. 2. *d*.

(6) יָקִידְתָּא, fem. Part. from יְקַד, *burning*.

(8) אֲכַלוּ קַרְצֵיהוֹן, lit. *ate* or *devoured the pieces of them, of the Jews*. The sense unquestionably is, *calumniated*, or *accused the Jews*. The Syriac usage is the same. The Arabians also employ the phrase *to eat the flesh* of a person, in the same sense.

(12) טְעֵם, this word is connected with שָׂמוּ and the phrase signifies, as explained in the vocabulary, (see under טְעֵם,) *to show regard*.

(13) לְהַיְתָיָה, Inf. Aph. from אֲתָא.—הֵיתָיו, a kind of irregular Hophal or passive of Aphel. See אֲתָא in the vocabulary.

(14) הֲקֵימֶת, the regular pointing would be הֲקִימֶת. Comp. § 12. I. 1. where Tseri and Hhireq seem to be employed almost indifferently. But the changes of vowels in Chaldee seem hardly capable of being reduced to rule.

(16) לָא וְגוֹ, the shade of meaning seems to be, "We do not think it necessary to *return a favourable answer*, to comply with thy wish."

(18) לֶהֱוֵא, Optative, § 50. 2.

(19) חֲזֵה, 2 Part. Pe. from חֲזָא, literally *seven times more than it had been seen*, or *known*, etc.

(21) כְּפִתוּ, Praet. pass. § 13. 2.

(24) עָנַיִן, Plur. Part. from עֲנָא. See Par. IX. Dec. V. *a*.

CHAP. IV.

(3) לְהַנְעָלָה, Inf. Aph. from עֲלַל, § 2. 7. *a*.

(4) עָלְלִין, so the Kethib should evidently be pointed. The Keri, עָלִין is a contracted form of the same. Comp. עַלַּלַת, Keri עַלַּת, Dan. 5: 10.

(9) יִתְּזִין, Ittaphal Fut. 3. sing. m. from זוּן. Here, as frequently in the poetical style of the orientals, the future is employed as an aorist, § 50. 1.

(10) נָחֵת, 1 Part. Pe. § 12. I. 1. *c*.

(11) אַתַּרוּ, Aph. from. נְתַר.

(12) יִצְטַבַּע, Fut. Ithpa. from צְבַע.

(13) יִתְיְהִב, § 12. I. 1.

(14) אֲנָשִׁים, Hebraism, Intr. 3. note 1.—שְׁפַל, in the construct state, *the base* of men, i. e. the basest.

(16) מָרְאִי, from מָרֵא, Keri מָרִי from מָר.

(19) רְבִית, the Keri is anomalous. The Kethib, pointed רְבַיְתְ, would be the regular 2d p. sing. m. Praet. from רְבָה.

(28) אָמְרִין, see above on 3: 4.

(30) סָפַת, Praet. 3. s. f. from סוּף.

CHAP. V.

(6) שְׁנוֹהִי, 3 pl. Pr. from שְׁנָא with pleonastic suffix *in the Dative*, compare עֲלוֹהִי v. 9.—מִשְׁתָּרַיִן, Part. pl. Ithpa. from שְׁרָא No. II.

(8) וּפִשְׁרֵא, the pointing is that of וּפִשְׁרֵה.

(15) הֻעַלּוּ, Hophal, a Hebraism not of frequent occurrence, Introd. 3. note 1. See עֲלַל. The marginal reading, without Dagesh, seems to be required by the analogy of Aphel, though Peal receives Dagesh.

(16) תּוּכַל, point the Kethib תּוּכַל. This and the Keri תִּכּוּל are both in use as Futures of יְכֵל, q. v.

(20) רִם, Praet. pass. § 13. 2.—הֶעְדִּיו, 3. m. pl. Pr. Aph. from עֲדָא.

(25) מְנֵא וגו׳, These are passive participles Peal, the third and fourth in a contracted form, § 12. I. 1. *d*.

(27) תְּקִילְתָּא, Praet. Pass. 2. sing. m. § 13. 2.

(28) פְּרִיסַת and יְהִיבַת, Praeters Passive 3. sing. f.

(30) כַּשְׂדָּיָא, according to the pointing, and to the marginal reading, this word is an adjective in the emph. sing. agreeing with מַלְכָּא.

CHAP. VI.

(1) תַּרְתֵּין, fem. of תְּרֵין, see Par. XI.

(2) דִּי לֶהֱוֹן, *who were to be, should be,* § 50. 2.

(3) נָזִק, 1 Part. Pe. § 12. I. 1. *c*.

(14) דִּי דָנִיֵּאל וְגו׳, as דִּי occurs so frequently, its several uses should be carefully distinguished. It occurs four times in this verse. In the first instance it is a conjunction, equivalent to the Greek ὅτι, and, like that particle, in the beginning of a speech, need not be translated into English; in the third it is the preposition *of*, or a sign of the Genitive case; and in the second and fourth, it is a relative pronoun, in the former case Nominative, in the latter, Objective.

(15) עֲלוֹהִי, the suffix is reflexive, § 49. 1. *b*.—Lit. *the king was displeasing to himself*, better in English, *was displeased with himself*.

(18) הֵיתָיַת, an irregular Hophal 3. sing. fem. Pr. from אֲתָא.—שֻׂמַת, Pr. pass. 3. sing. fem. from שׂוּם, § 22. 1. note, and § 13. 2.

(19) עֲלוֹהִי, so in Latin, verbs of *taking away* are construed with a Dative of the person.

(24) לְדָנִיֵּאל, Accusative, § 60. 3. It is governed by לְהַנְסָקָה.

CHAP. VII.

(3) שָׁנְיָן, 1 Part. pl. fem. from שְׁנָא.

(4) מְרִיטוּ, Praet. pass. from מְרַט.

(5) שְׂטַר, וְלִשְׂטַר, the Keri, is doubtless the true reading. The Targums employ סְטַר.

(15) אֶתְכְּרִיַּת, § 12. II. 2.

(20) מְמַלִּל, § 12. I. 1.—רַב מִן, comparative, as in Heb. § 64. 1. *a.*

No. III. Ezra 4: 8—6: 18.

Chap. IV. v. (10) וּכְעֶנֶת, according to Gesenius, equivalent to the common expression *and so forth.* His different etymologies do not however appear entirely satisfactory.

(12) מָרָדְתָּא וּבְאוּשְׁתָּא, these forms are both feminines in the emphatic state from מָרָד and בְּאוּשׁ. § 41. note.

(14) מְלַחְנָא, prob. lit. "*we eat our salt from the palace,*" i. e. we derive our sustenance from the royal bounty. If the sense proposed by Buxtorf and some others be admissible, הֵיכְלָא must be taken as referring to the temple. See מְלַח.

(18) קֱרִי, Praet. pass. The composite Sheva is occasioned by the ר.

CHAP. V.

(1) נְבִיָּאה, in this and similar forms of the same word, א, with the pointing of the text, must be considered otiant. It might be treated as a consonant, and receive the pointing נְבִיאָה, נְבִיאַיָּא, etc. See נְבִיא in the vocabulary.

(3) פַּחַת, const. st. from פֶּחָה.—לְשַׁכְלָלָה, Shaph. from כְּלַל No. I.

(8) מִתְּשָׂם, Part. Ithpe. from שׂוּם.—מִתְעַבְדָא, Part. Ithpe. fem. sing. of the same form with the absol. masc. Dec. III. *f.*

(11) בְּנָהִי, § 26. 2. *a.*

(13) לְבְּנֵא, § 50. 2. The pointing of the Keri, (without Dagesh,) is doubtless the correct one.

(15) שֵׂא, Imp. of נְשָׂא, § 18. 2.

CHAP. VI.

(5) יְהַךְ, Fut. of הֵיךְ.
(15) שֵׁיצִיא, Pass. Part. Shaph. or Praet. Passive from יְצָא.

No. IV. Ezra 7: 12—29.

(12) גְּמִיר, *perfect* (peace), according to the common Eng. version. Gesenius explains it as a term of respect applied to the person addressed, and renders it *learned*.

(14) יַעֲטֹהִי, for יָעֲטֹהִי, pl. Part. from יְעַט. The frequent substitution of Pattahh for Qamets has been mentioned before.

(24) נְתִינַיָּא, strictly 2d Part. pl. from נְתַן, *consecrated* persons, hence, those devoted to the service of the sanctuary, *Nethinim*.

VOCABULARY.

א

אָב, אַב m. *a father*, irreg. emph. אַבָּא, with suff. it takes the form אֲבוּ; e. g. אֲבוּךְ *thy father*, אֲבוּהִי, אֲבוּי *his father*, אֲבוּהָא *her father*, אֲבוּנָא *our father*, אֲבוּכוֹן *your* (masc.) *father*, אֲבוּכֵן *your* (fem.) *father*, etc. Instead of אָבִי *my father*, which occurs only Dan. 5: 13, the emph. אַבָּא is elsewhere universally employed. Plur. אֲבָהָן const. אֲבָהָת, emph. אֲבָהָתָא with suff. אֲבָהָתִי or אֲבָהָתַי *my fathers*, etc. with the suff. of either sing. or plur. nouns.

אֵב emph. אִבָּא, אִיבָּא and אִנְבָּא m. Dec. IV. b. *fruit*.

אֲבַד *to perish*.—Aph. אוֹבֵד and הוֹבֵד *to destroy*; also intrans. *to perish*. —Hoph. הוּבַד *to be destroyed*.

אֶבֶן c. g. Dec. III. a. *a stone*.

אֲגַר m. Dec. III. a. *a reward*.

אִגְּרָא f. Dec. VIII. a. *an epistle, a letter*.

אֱדַיִן adv. *then*. With בְּ prefixed, בֵּאדַיִן, *idem*.

אָדָם m. pr. n. *Adam*.

אֲדַם m. Dec. III. a. also

אִדַּם and אִידַם Dec. II. a. also

אֲדָם and אִידָם Dec. I. b. i. q. דַּם *blood*.

אַדְמָא f. Dec. VII. a. *the ground, the earth*.

אֲדָר m. Dec. I. a. *the month Adar*, part of February and March.

אִדַּר m. Dec. II. a. *a threshing-floor*.

אֲדַרְגָּזְרִין m. (found only in the plural), *chief judges, senators*.

אַדְרַזְדָּא adv. (i. q. ἀδράστα=ἀδράστως), *carefully, exactly*.

אֶדְרַע c. g. Dec. II. a. (i. q. Heb. זְרוֹעַ with א prosthetic,) *an arm*.

אוֹחֲרָן adj. Dec. I. a. *other, another*.

אוּלְפָן m. Dec. I. b. *doctrine, instruction*.

אוּמָן m. Dec. I. b. *an artificer, workman; a maker*.

אוּמְנוּ and אוּמָּנוּ f. Dec. VII. c. *the making or doing any thing; the thing made or done*.

אוֹצַר m. Dec. I. b. *treasure; place of deposit*.

אוֹרַח m. Dec. III. d. *a way, access*.

אוֹרַיְתָא f. Dec. VII. a. *law*.

אֲזָא and אֲזָה, 2d Part. אֲזֵא, *to light, kindle*.

אֲזַד i. q. אֲזַל.

אֲזַל Fut. יֵיזִיל, Imp. אֲזֵל, אֵיזֵיל and אִיזִיל, *to go; to depart*.

אַח m. *a brother*, irreg. emph. אַחָא, with suff. אָחִי or אַחִי *my brother*; אָחוּךְ *thy brother*, אֲחוּהִי (אֲחוּי Gen. 4: 8. Jer. T.) *his brother*, etc. Plur. אַחִין with suff. אַחַי *my brothers*, אַחָיךְ and אַחָךְ *thy brothers*, אַחוֹהִי *his brothers*. This form is distinguished from the sing. by Hholem while the latter has Shureq. אֲחֵיכוֹן, etc.

אֲחַד *to lay hold of, take, take possession of*. Ithpe. pass.

אֲחוּדָא and אֲחִידָא f. Dec. VII. a. *taking possession, possession*.

אַחֲוָיָה f. Dec. VII. a. (verbal from

חֲוָה *to announce, to explain), explanation.*

אֲחִידָה f. Dec. VII. a. *an enigma.*

אַחֲסָנָא f. Dec. VII. a. *possession; inheritance.*

אַחֲרֵי prep. *after.*

אָחֳרִי Dec. VIII. c. and אָחֳרָן Dec. I. b. adj. *other, another.*

אַחֲרִי f. Dec. VIII. c. *that which is last; extremity, end.*

אָחֲרֵין adv. עַד אָחֲרֵין *at last.*

אֲחַשְׁדַּרְפְּנִין m. pl. Dec. II. (from the Persian ستَرَب *a satrap*, perhaps with the prefix اخش *excellence,) principal governors.*

אָטָד m. (in the sing. like Dec. I. pl. אַטְדִין) *brier;* especially the *hawthorn.*

אֵיךְ adv. *how?* אֵיכְדֵין *idem.*

אִילָן m. Dec. I. b. *a tree.*

אֵימְתָא f. Dec. VII. a. *terror; fear.*

אִין conj.=Heb. אִם *if.*

אִיקָר and אַיְקַר, i. q. יְקָר, q. v.

אִית or אִיתַי adv. of affirmation (= Heb. יֵשׁ,) *there is, there are; there exists.* אִיתַי לִי *I have.* It takes the suffixes of plural nouns. Dan. 2: 11, 3: 14.

אֵכְדֵין i. q. אֵיךְ q. v.

אֲכַל *to eat; to consume.*

אַל adv. *not,* especially before the future tense, expressing a prohibition, etc.

אֵל (Keri Ez. 5: 15,) and

אֵלֶּה dem. pron. *these.*

אֱלָהּ m. Dec. I. a. *God.* Pl. excel. sometimes as in Hebrew אֱלָהִים.

אֲלוּ interj. i. q. אֲרוּ, *behold!*

אִלּוּ conj. *if;* interj. *oh that, utinam!* כְּאִלּוּ *as if.*

אִלּוּלְפוּן and אִלּוּלֵיפוּן or אִלּוּלֵי *unless,* comp. of לָא, אִלּוּ, and the enclitic syllable פוּן; i. q. אִלּוּ, *if.*

אִלֵּךְ and אִלֵּן, or fully written אִלֵּיךְ and אִלֵּין, dem. pron. plur. masc. *these; those.*

אֲלַף and אֶלֶף m. Dec. III. a. *a thousand.*

אֵם f. irreg. emph. אִמָּא; with suff. אִמָּךְ, etc.; plur. אִמְהָן; with suff. אִמְהָתְהוֹן, (and with masc. form אִמֵּיהוֹן,) *a mother.*

אִם conj. *if.*

אֲמָא f. irreg. (in the sing. like Dec. VIII. a. but in pause אֲמָהוּ; in the plur. אַמְהָן, אַמְהָת, etc.) *a nurse; a maid.*

אַמָּא and אַמָּה fem. Dec. VII. a. in sing.; plur. אַמִּין Dec. IV. a. *a cubit.*

אֻמָּא f. plur. אֻמִּין, *a people, nation.*

אֲמַן Aph. הֵימִין *to believe;* with בְּ *to confide in, trust in.* Pass. part. מְהֵימַן *certain, true; faithful.*

אֲמַר *to speak, say; to command.*

אִמַּר m. Dec. II. a. *a lamb.*

אֶמְתָּנִי adj. Dec. VII. b. *strong.*

אָן adv. *where? whither?* מִכָּן *whence?*

אֲנָא, less frequently אֲנָה and אֲנִי, pers. pron. com. gen. *I.*—Pl. אֲנַחְנָא *we.*

אִנּוּן pers. pron. 3d pl. m. *they; them.*

אָנוֹס and אֲנוּס adj. and sub. Dec. I. a. *violent; a violent person; a robber.*

אֲנַס *to constrain, compel; to oppress the mind, occasion anxiety.*

אֲנַף m. Dec. III. a. i. q. אַף, *face, countenance.* Dual and Plural *idem.*

אֱנָשׁ, (אֱנָשׁ, and by Aphaeresis נַשׁ) m. irreg. emph. אֱנָשָׁא, נָשָׁא Gen. 3: 20. Pseudo-Jon.; plur. אֱנָשִׁין and נָשִׁין; const. אֱנָשֵׁי; *man.*— בַּר אֱנָשׁ *idem.*

אַנְתְּ, (in Bibl. Chal. אַנְתָּה, pointed like the other form which is employed in the Targums, with ה *in otio. The writers* doubtless pronounced it, in analogy with the Hebrew, אַתָּה.) pers. pron. com. gen. *thou.*

אַנְתּוּן, i. q. אַתּוּן, *ye.*

אָסוּ and אָסוּ f. Dec. VII. c. *a medicine, something salutary.*

אֱסוּר m. Dec. I. a. *band, fetter.*

אָסֵי m. irreg. emph. אַסְיָא; pl. אַסָן, אַסְוָתָא, etc.; *a physician.*

אָסְנַפַּר m. pl. n. *Asnapper*, perhaps the same with Esarhaddon, or an officer under him. He collected the Samaritans from different nations and settled them in the land of the ten tribes. Ez. 4: 10. Comp. v. 2.

אָסְפַּרְנָא (milel) adv. *speedily.*

אֱסָר m. Dec. I. a. *prohibition; obligation.*

אֱסָרָא f. Dec. VII. a. *chain, band.*

אֵסַר־חַדּוֹן m. pl. n. *Esarhaddon*, son of Sennacherib and king of Assyria.

אִסְרָט m. Dec. I. b. (from the Latin *strata*,) *street, way, path.*

אָע (by a double commutation i. q. Heb. עֵץ,) m. Dec. I. a. *wood.*

I. אַף conj. *also.*

II. אַף (contr. from אֲנַף) m. Dec. IV. a. *face, countenance.*—אַפֵּי בָרָא *surface of the field*, i. e. simply *the field.*

אֲפָרְסָיֵא m. pl. pr. n. of a people settled in Samaria and subject to the Assyrians, perhaps the *Parrhasii.*

אֲפַרְסְכָיֵא m. pl. and

אֲפַרְסַתְכָיֵא m. pl. proper names of nations, now unknown, settled in Samaria and subject to the Assyrians. Ez. 4: 9.

אַפְּתֹם (only Ez. 4: 13.) according to Buxtorf, *treasury.* So modern critics generally. Aben Ezra explains it by תּוֹצָאוֹת, *expenses;* R. Sol. Jarchi by מַס, *tribute.*

אֶצְבַּע f. Dec. II. a. (Pl. ־ָן and ־ִן) *finger;* with רֶגֶל, *toe.*

אִצְטְלִי f. Dec. VIII. c. (Greek στολή,) pl. אִצְטַלְיָן, *robe, garment.*

אַרְבַּע f. אַרְבְּעָה m. num. adj. Dec. II. a. *four.*

אַרְגְּוָן adj. Dec. I. b. *purple.* Heb. אַרְגָּמָן, Syr. ܐܪܓܘܢܐ, Arabic ارجوان.

אֲרוּ interj. *lo! behold!*

אֹרַח f. Dec. III. d. (pl. generally אָרְחָן,) *journey; way, path.*

אֲרִי and אַרְיֵה m. irreg. emph. אַרְיָא; plur. אַרְיָוָן, emph. אַרְיָוָתָא, *a lion.*

אֲרִי conj. *because; that.*

אֲרִיךְ adj. Dec. I. a. *fit, suitable, proper*, verbal from אֲרַךְ *to be prolonged, to be long;* in Talm. *to prepare, adapt.*

אַרְכָה f. Dec. VII. a. *prolongation, continuation.*

אַרְכֻבָּה f. Dec. VII. a. *knee.*

אַרְסָא and אֶרִיסָא f. Dec. VII. a. *poison.*

I. אֲרַע c. g. Dec. III. a. *the earth*, i. q. Heb. אֶרֶץ, Gr. Introd. 4. note 2.

II. אֲרַע adv. *below;* with מִן, *inferior*, Dan. 2: 39. Hence

אַרְעִי f. Dec. VII. b. *what is lowest, bottom.*

אֲרַק c. g. Dec. III. a. (i. q. אֲרַע,) *earth.* In the biblical Chaldee only Jer. 10: 11. but frequent in the Targums.

אֵשׁ, אֶשָּׁא m. Dec. IV. b. and

אֶשָּׁא f. Dec. VII. a. *fire.*

אֹשׁ m. Dec. IV. c. *foundation.*

אָשַׁף m. Dec. I. a. and

אַשָּׁף m. Dec. II. a. *astrologer.* Hebrew and Syriac *idem.*

אֻשַּׁרַן m. Dec. III. a. *a wall.*

אִשְׁתָּא with prosthetic א, i. q. שְׁתָא *to drink.*

אֶשְׁתַּדּוּר m. Dec. I. a. *rebellion.*

אָת m. Dec. I. a. *a sign.*

אַתְּ pers. pron. 2d p. sing. m. *thou.*

אֲתָא Fut. יֵיתֵי, תֵּיתֵי, etc. *to come.* Aph. אַיְתִי and in the bibl. Chaldee הַיְתִי *to cause to come, bring.* Pass. of a peculiar form, (a kind of Hophal,) הֵיתִי *to be brought*, Dan. 3: 13. 6: 18.

אִתְּתָא f. (In sing. Dec. VII. a. but in pause אִתּוּ; Pl. נְשִׁין Dec. II. a.) *a woman; a wife.*

I. אַתּוּן pers. pron. 2. pl. m. *ye; you.*

II. אַתּוּן c. g. Dec. I. a. *furnace, oven.*

אֲתַר m. Dec. III. a. *a place.*—אֲתַר דִּי *where.*

ב

בְּ prep. *in; by; with.*

באוּשׁ adj. Dec. I. a. fem. בָּאוּשָׁא Dec. VII. a. *evil, wicked.*

בְּאֵשׁ *to be bad.* בְּאֵשׁ עַל *to displease.* Aph. *to do in a bad or disagreeable manner.*

בָּאתַר prep. i. q. בָּתַר *after.*

בְּגִין prep. *on account of.* בְּגִין דְּ conj. *because.*

בְּגְלַל *idem.* מִן בִּגְלַל דְּ *because; so that.* מִן בִּגְלַל מָה *why?*

בְּדִיל *idem.* בְּדִיל דְּ *so that; that, ut.*

בְּדַק *to inquire, investigate.*

בַּדַּר Pa. *to scatter, disperse.*

בְּהִילוּ f. Dec. VII. e. *haste, quickness.* בִּבְהִילוּ *quickly.*

I. בַּהֵל Pa. *to terrify.* Ithpa. pass.

II. בַּהֵל Pa. *to hasten.* Ithpe. Inf. הִתְבְּהָלָה, as a noun, *haste.*

בַּהֲתָא f. Dec. VIII. a. and

בְּהַתָא f. Dec. VII, a. *shame; modesty.*

בּוּת *to lodge, pass a night.*

בְּזַז *to spoil, plunder; to depopulate.*

בְּחִיר adj. Dec. I. a. *choice, excellent.*

בֵּי sep. prep. i. q. בְּ *in,* etc. See also under בַּיִת.

בֵּין and בֵּינֵי prep. *between, among.* It takes the suffixes of both singular and plural nouns.

בִּינָה f. Dec. VII. a. *understanding, intelligence.*

בִּירָא f. Dec. VII. a. *palace.*

בִּישׁ adj. Dec. I. a. *bad, evil.*

בַּיִת m. irreg. Emph. בַּיְתָא, בֵּית, (בֵּי Ex. 7:21. Pseudo-Jon.); const. בֵּית; plur. בָּתִּין etc. like Dec. IV. *a house; the place in which any thing is contained or kept;* e. g. בֵּית גִּנְזַיָּא *treasury,* בֵּית סִפְרַיָּא *archives.*

בְּכָא *to weep.*

בַּל m. Dec. I. a. *heart.*

בְּלָא *to wear out;* met. *to afflict, oppress.* Pa. *idem.*

בְּלוֹ verbal from בְּלָא, *excise, tax on articles consumed.*

בֵּן (In the Targums found only in the plural), see בַּר.

בְּנָה *to build; to rebuild, restore.* Ithpe. pass.

בִּנְיָן m. Dec. I. a. *building, structure,* verbal from בְּנָה.

בְּנַס *to be angry.*

בְּסוֹרָא f. Dec. VII. a. *message, annunciation.*

בְּעָה *to seek; to ask, request.*

בָּעוּ f. Dec. VII. e. *request, petition.* בְּבָעוּ is taken as an adv. or interj. *I entreat, quaeso;* often followed by מִן; as בְּבָעוּ מִנָּךְ, *I beseech thee.*

בְּעִיר m. Dec. I. a. *a brute; cattle; beasts of burden.*

בְּעֵל or בַּעַל m. Dec. III. a. *lord, master; husband.*

בְּעַר and Pa. בַּעֵר *to burn; to consume.*

בִּקְעָה f. Dec. VII. a. *valley.*

בַּקַּר Pa. *to seek, search.* Ithpa. *idem.*

בַּר or בָּר m. *a son,* irreg. emph. בְּרָא, with suff. בְּרָךְ, בְּרֵיהּ; plur. בְּנִין (from בֵּן), emph. בְּנַיָּא, (with prosthetic א, אַבְנָא,) const. בְּנֵי; with suff. בְּנַי, בְּנָךְ or בְּנָיךְ, בְּנֵיכוֹן. In various combinations it has the force of the Heb. בֵּן q. v. in Lex. Heb.

בַּר, בָּרָא *without, (foras,* =Heb. חוּץ); בַּר מִן prep. *besides, except;* as a subst. *that which is without, the field.*

בְּרָא *to create.* Ithpe. pass.

בְּרַךְ *to kneel.* Pa. בָּרֵךְ *to bless, praise.*

בְּרַךְ and בְּרֶךְ f. Dec. III. b. *knee.*

בִּרְכָא and בִּרְכָּא f. Dec. VII. a. *blessing, benediction.*

בְּרַם adv. *certainly; indeed; also, moreover;* conj. *yet, but.*

בְּשַׂר m. Dec. III. b. *flesh.*

בַּת m. Dec. IV. a. *bath,* a liquid

measure, equal to seven and a half gallons.

בַּת f. *a daughter*, irreg. Emph. בְּרַתָּא (comp. Syr. ܒܪܬܐ), const. בְּרַת, with suff. בְּרַתָּךְ; pl. בְּנָן, (from בְּנָא;) const. בְּנָת; emph. בְּנָתָא.

בְּתוּלִין pl. m. Dec. I. a. *virginity.*

בָּתַר prep. *after.* With suff. it takes a plur. form; as בַּתְרַי.

ג

גַּב m. Dec. IV. a. *back; surface.* עַל גַּב and עַל גַּבֵּי *upon.*

גַּב and גַּבֵּי, (with suff. גַּבֵּי, גַּבָּךְ) prep. *with; subject to, penes.*

גֹּב m. Dec. IV. c. *pit, den; pit for water, cistern.*

גְּבוּרָא f. Dec. VII. a. *courage; strength; power.*

גְּבַר m. Dec. III. a. (Pl. גֻּבְרִין and גֻּבְרִין as if from גְּבַר.) *a man; a male.*

גְּדָבְרִין (with the flat pronunciation), i. q. גִּזְבָּרִין.

גְּדַד *to cut off; to cut down* a tree.

גְּדִי e. g. Dec. III. a. Pl. גַּדְיִן and גַּדְיָן, *a kid.*

גַּו or גַּוּ m. irreg. const. גּוֹ; with suff. גַּוַּהּ, גַּוָּהּ, *midst.* בְּגוֹ־ *among; in.*

גּוֹא *idem.*

גֵּוָה f. Dec. VII. a. *pride.*

גּוּחַ and Aph. אַגִיחַ *to go forth; to burst or break forth.*

גְּזָבַר m. Dec. I. b. *treasurer.* Pl. גִּזַבְרִין and גִּזְבְרִין.

גּוּמְרָא (not found in abs. sing.) m. Dec. II. a. *a coal.*

גְּזוֹם m. Dec. I. a. *threatener; avenger.*

גְּזַר *to cut off; to decree.* Ithpe. *to be cut off, detached.*

גָּזֵר m. Dec. II. a. *astrologer, diviner,* lit. Part. from גְּזַר, *one who utters a decree.* Comp. also גְּזֵרָא, *fate.*

גְּזֵרָא f. Dec. VII. a. *decree; thing decreed.*

גְּחַךְ *to laugh; to deride.*

גֵּיא or גֵּי m. irreg. (pl. גֵּיאָוֹת) *a valley.*

גֵּיהִנָּם or גְּהִנָּם, (compounded of גֵּי *a valley,* and הִנֹּם prop. n.) *the valley of Hinnom,* where children were passed through the fire to Moloch; hence, met., *hell, the place of future and eternal punishment.*

גִּיּוֹר m. Dec. I. a. *a stranger, a foreigner.*

גִּיר m. Dec. I. a. *chalk, lime; plastering* of a wall.

גְּלָא, גְּלָה and גְּלִי *to emigrate, go into captivity; to reveal, make manifest.* Praet. Pass. גְּלִי and גֲּלִי Dan. 2: 19, 30. Aph. הַגְלִי *to carry captive.*

גַּלְגַּל m. Dec. II. a. *wheel.*

גָּלוּ f. Dec. VII. c. *captivity.*

גְּלָל m. found only in the phrase אֶבֶן גְּלָל, prob. *lapis devolutionis,* a stone which cannot be carried, but must be rolled, on account of its great size. LXX, *choice stones.*

גְּמִיר adj. Dec. I. a. *perfect.*

גַּן m. Dec. IV. a. and

גִּנָּא f. irreg. (emph. גִּנְּתָא and גִּנְתָא, frequently in Targ. Pseudo-Jon. גִּינוּנִיתָא or גִּנּוּנִיתָא, const. גִּנַּת; pl. גִּנָּן); *a garden.*

גְּנַז m. Dec. III. b. *treasure.*

גַּף m. Dec. IV. a. *wing.*

גֶּפֶן c. g. Dec. III. a. *a vine; a vineyard.*

גְּרַג and Pa. גָּרֵג *to excite, stir up.*

גְּרֵי Pa. *to rouse, excite.* Ithpe. and Ithpa. pass. and refl.

גְּרַם m. Dec. III. a. *bone.*

גַּת f. pr. n. of a principal city among the Philistines, *Gath.*

ד

דְּ rel. pron. =Heb. אֲשֶׁר, *who,* etc.; conj. *that, so that; because,* etc.; sign of the Possessive or Genitive case.

דָּא f. demonst. pron. *this; that.*

דֹּב m. Dec. IV. c. *a bear.*
דְּבָב m. Dec. I. b. *enmity.* בְּעֵל דְּבָבָא *an enemy.*
דְּבָבוּ f. Dec. VII. c. *enmity.*
דְּבַח (comp. Gram. Intr. 4. note 2.) *to offer* sacrifices.
דְּבַח m. Dec. III. b. *sacrifice.*
דְּבַק *to adhere, cleave to.*
דְּבַר and Pa. דַּבַּר *to lead, conduct; to govern; to take, receive.*
דִּבְרָא f. Dec. VII. a. *cause.* עַל דִּבְרַת דִּי *so that.*
דַּבָּרָא and דְּבֹרָא f. Dec. VII. a. *a bee.*
דְּהַב m. Dec. III. a. *gold.*
דְּהַךְ *to deride.*
דּוּבַשׁ m. Dec. II. a. and דְּבַשׁ Dec. III. b. *honey.*
דָּוִיד m. pr. n. *David.*
דּוּכְרָן m. Dec. I. b. *memory; a memorial.*
דּוּן and דִּין *to judge; to adjudge; to contend.*
דּוּק *to be broken in pieces.*
דּוּר *to dwell.*
דּוּרָא *Dura,* a plain in Babylonia, Dan. 3: 1.
דּוּשׁ *to tread under foot, trample upon; to crush.*
דַּחֲוָה f. Dec. VIII. a. *concubine.* Comp. Ar. دحا *subegit feminam.*
דְּחַל *to fear.* It refers both to *reverence* toward God, and to *dread,* as of an enemy, etc. Pa. דַּחֵל *to terrify.*
דַּחֲלָא f. Dec. VIII. a. *fear; terror.*
דְּחַק *to press, urge.*
דִּי = דְּ which see; also as a disjunctive, *but;* it is sometimes redundant like the Greek ὅτι in the beginning of an address, as Dan. 2: 25.
דִּיד and דִּיל signs of the Genitive case, contracted from דִּי דְ and דִּי לְ.
דִּין, i. q. דּוּן, q. v.
דִּין m. Dec. I. a. *judgment; justice, righteousness; judicial trial; the reckoning or account,* given by men of their actions in the day of judgment, Gen. 3: 18. Pseudo-Jon.; *punishment.*
דַּיָּן m. Dec. I. a. *a judge.*
דִּינָיֵא m. pl. *Dinaites,* one of the nations which settled Samaria. Ez. 4: 9.
דַּיָּר m. Dec. I. *an inhabitant; a sojourner, stranger.*
דַּיִשׁ m. Dec. III. c. *treading under foot.*
דֵּךְ m. דָּךְ f. and דִּכֵּן c. g. demon. pron. *this.*
דְּכַר (Heb. זָכַר, Intr. 4. note 2.) *to remember.*
דְּכַר m. Dec. III. b. *a ram.*
דִּכְרוֹנָה f. Dec. VII. a. and
דָּכְרָן m. Dec. I. b. *record, memorial, history.*
דִּלָטוֹר or דֵּילָאוֹר m. Dec. I. a. (Lat. delator,) *calumniator; accuser.*
דִּלְמָא adv. *that not, lest.* comp. לְמָא.
דְּלַק *to burn,* intrans.
דַּם m. Dec. II. a. *blood.*
דְּמָא *to resemble.* Pa. id.; *to think.*
דְּמַךְ *to sleep.*
דֵּין, דֵּן dem. pron. m. *this; that.*
דְּנָא and דְּנָה dem. pr. c. g. *this; that.*
דָּנִיֵּאל m. pr. n. *Daniel.*
דְּעַךְ *to go out, be extinguished.*
דְּקַק *to be broken in pieces.* Aph. אַדֵּק and in the biblical Chaldee הַדֵּק *to break in pieces.*
דָּר m. Dec. I. a. *age, generation.*
דַּרְדָּר m. Dec. I. b. *a thistle.*
דָּרְיָוֶשׁ m. pr. n. *Darius.*
דְּרַע i. q. Heb. זְרוֹעַ, m. Dec. III. a. and דְּרָע Dec. I. a. *the arm.*
דָּת f. Dec. I. *law; decree; purpose;* דָּת אֱלָהָא *religion,* Dan. 6: 6.
דֶּתֶא m. Dec. III. b. *young tender herb.*
דְּתָבַר m. pl. דְּתָבְרִין, *jurisconsultus, a person skilled in law, judge,* a Persian word.

ה

הֲ interrogative prefix, as in Hebrew.

הָא and הֵא interj. *behold!*
הַדָּבְרִין m. pl. *minister of state*, a Persian word.
הֶדְיוֹט (Gr. ἰδιώτης,) m. Dec. I. a. *a low person, plebeian.*—As an adj. *low, vulgar.*
הַדֵּם Pa. *to tear in pieces; to divide.*
הַדָּם m. Dec. I. a. *piece, fragment.*
הָדֵן i. q. דֵּן; adv. *then.*
הֲדַר Pa. הַדַּר *to honor.*
הֲוָא, הֲוָה and הֲוֵי, *to be.* Fut. יֶהֱוֵא, apoc. אֱהִי, תְּהִי, יְהִי, etc. Fut. with לְ prefixed drops its preformative י, and is employed in an optative or subjunctive sense; e. g. לֶהֱוֺן, *that they might be*, Dan. 6: 2, 3. See Gram. § 23, note, and § 50. 2.
הוּא pron. pers. and demonst. m. *he; this; that.*
הוּךְ fut. יְהָךְ *to go.*
הִיא pron. pers. and demonst. f. *she; it; this; that.*
הֵידֵין dem. pron. i. q. דֵּן; adv. *then.*
הֵיךְ adv. and conj. *as; as if.* הֵיכְמָא and הֵיכְנָא *id.*
הֵיכַל m. Dec. II. a. *temple; palace.*
הֵימִין, see אֲמַן.
הֲלַךְ *to walk.* Paël and Ithpaal, *id.*
הֲלָךְ m. Dec. I. a. *toll* paid by passengers, verbal from הֲלַךְ.
הַלְכָא and הָלְכָא adv. *hither.*
הִמּוֹ and הִמּוֹן m. pl. pers. pron. 3d pers. *they.*
הַמְנוּךְ or הַמְנִיךְ m. Dec. I. a. *chain* for the neck or arm. Syr. *idem.*
הָן adv. i. q. אָן *where?*
הֵן conj. and adv. *if;* sign of a question (=הֲ) *an, num;* הֵן....הֵן *whether.... or.*
הֲפַךְ *to turn.* Ithpe. refl.
הַרְהֹר m. Dec. I. a. *thought, musing, cogitation.*
הִתְנַדְּבוּת, see נְדַב.

ו

וְ conj. *and; but;* &c. as in Hebrew. But *Vav conversive* does not appear in Chaldee.

ז

זְבַן *to buy; to gain;* Pa. זַבֵּן *to sell;* Ithpa. אִזְדַּבַּן *to be sold; to be bought.*
זְהִיר adj. Dec. I. a. *prudent, cautious.* Lit. *enlightened,* 2d part. Peal from זְהַר *to shine.*
זוּן *to feed, to nourish.* Ittaph. pass.
זוּעַ *to tremble, be afraid.*
זִיד Aph. הֲזִיד *to be proud, to act proudly.*
זִיו m. Dec. I. a. *splendor, brightness.* זִיווֹהִי Dan. 4: 33. lit. *his splendors,* i. e. the bright and cheerful appearance of his countenance.
זְכָה *to be clean, pure; to be just, innocent.*
זָכוּ f. Dec. VII. c. and זְכוּ Dec. VIII. c. *purity; justice; righteousness.*
זַכַּאי, זַכַּי adj. Dec. VI. *pure, innocent.*
זֵיעָא f. Dec. VII. a. *sweat.*
זְמַן m. Dec. III. b. *time, period of time.*
זַמֵּן Pa. *to appoint, prepare.* Ithpa. הִזְדַּמַּן *to concert, agree together.* Aph. הַזְמִן *idem,* Dan. 2: 9, Kethib.
זְמָר m. Dec. I. a. *music.*
זַמָּר m. Dec. I. a. *singer, musician.*
זַן m. Dec. II. a. *species, sort.*
זְעֵיר adj. Dec. I. a. and adv. *little, a little.*
זְעַק *to cry out.*
זִקּוּק m. Dec. I. a. *a spark.*
זְקַף *to elevate; to suspend,* as a malefactor on a gallows or cross.
זְרָז m. Dec. III. a. *a girdle.*
זְרַע m. Dec. III. a. and
זַרְעִי f. Dec. VII. b. *seed; posterity; family;* plur. *families.*

ח

חֲבוּלָה f. Dec. VII. a. *injury, hurt.*
חֲבִיב and חַבִּיב adj. Dec. I. *beloved.*
חַבֵּל Pa. *to injure; to destroy, waste, overthrow.* Ithpa. *to be destroyed.*
הֶבֶל m. pr. n. *Abel.*
חֲבָל m. Dec. I. a. and
חֲבַל m. Dec. III. a. *hurt, injury.*
חֲבַר and חֲבֵר m. Dec. III. a. *a companion.*
חַבֵּר *to associate, unite; to put together, compose.* Ithpa. *to associate themselves, join together.*
חַבְרָה f. Dec. VII. a. fem. of חֲבַר, *female companion.*
חַד, in pause חָד, fem. חֲדָא, num. adj. *one; first;* before numerals, *time, times;* e. g. חַד שִׁבְעָה עַל, *seven times more than,* lit. seven times above, Dan. 3: 19.
I. חֲדָא adv. *once.* כַּחֲדָא *together.* לַחֲדָא *very much, exceedingly.*
II. חֲדָא *to rejoice, be joyful.* Aph. *to cause to rejoice, to please, gratify.*
חֶדְוָה f. Dec. VII. a. *joy, gladness.*
חֲדִין m. plur. Dec. II. b. *breast.*
חֲדַת adj. Dec. III. a. (i. q. Heb. חָדָשׁ) *new.*
חֲוָא and חֲוֵי *to tell, declare; to make manifest.* Aph. *idem.*
חוֹב m. Dec. I a. and
חוֹבָא f. Dec. VII. a. *guilt, crime; debt.*
חוּד *to speak in enigmas; to propose* (a riddle).
חוּדָא f. Dec. VII. a. and
חוּדִי f. Dec. VII. b. *a riddle, an enigma.*
חַוָּה f. pr. n. *Eve.*
חוּט *to sew.* Aph. *to repair;* e. g. a wall, Ez. 4: 12.
חוּטֶר m. Dec. III. d. *a staff, a rod.*
חִוְיָא and חֶוְיָא m. irreg. Pl. חִיוָן; *a serpent.*
חוֹל and חוּל adj. Dec. I. a. *profane; common.*
חוּלְיָא m. emph. (found only in this form and with suff. חוּלְיֵהּ); *sweetness.*
חִוָּר adj. Dec. I. a. *white.*
חוּשְׁבָן m. Dec. I. b. and
חוּשְׁבַּן m. Dec. II. a. *act of thinking; reckoning; account.*
חֲזָא *to see.*
חֱזוּ m. Dec. III. c. *vision; aspect, appearance.*
חֵיזוּ f. Dec. VII. c. and חֲזוּ Dec. VIII. c. (with suff. חֲזוֹתֵהּ Dan. 4: 8.) *idem.*
חֲטָא m. (pl. חֶטְאִין, const. חֶטְאֵי, with suff. חֲטָיָךְ, חֲטָאֵיכוֹן, *a sin.*
חֲטָא *to err, to sin.*
חַטָּאָה f. Dec. IX. *a sin-offering.*
חֲטוֹף m. Dec. I. a. *violence; plunder, rapine.*
חֲטַט *to sew,* Pa. *idem.*
חַי adj. Dec. IV. a. *living.*
חֲיָא and חֲיָה *to live.* Aph. part. מַחֵא *preserving alive.*
חֵיוָא f. Dec. VII. a. *beast, animal.*
חַיִּין pl. m. Dec. I. a. (But חַיִּים and חַיֵּי occur instead of the regular *absolute* form.) *life.*
חַיִל m. Dec. III. d. *strength; a host.*
חַכִּים adj. Dec. I. a. *wise;* as a noun, *wise man, magian.*
חֲכַם and Paël חַכֵּם, and חַכִּים *to be wise; to understand.*
חָכְמָא or חוּכְמָא (pron. hhūkhmā,) f. Dec. VII. a. *wisdom.*
חֲלֵי and חֲלֵי adj. Dec. III. *sweet.*
חֵלֶם m. Dec. III. c. *a dream.*
חֲלַף *to change; to be changed; to pass through; to pass,* spoken of time.
חֲלַף, חֲלָף, (in the Jerusalem dialect חֲלוֹף and חוֹלַף) prep. *instead of.*
חֲלָק m. Dec. I. a. *part, lot.*
חָם m. *a father-in-law,* irreg. with suff. חֲמוּהּ, חֲמוּךְ.
חֲמָא *to contemplate; to see.*
חֲמָא and חֵמָא f. Dec. VIII. a. *heat; anger.*
חַמֵּץ *to vex; to grieve.*

חֲמַר m. Dec. III. a. *wine.*
חִנְטִין m. pl. *wheat.*
חֲנֻכָּה f. Dec. VII. a. *dedication, consecration.*
חֲנַן *to compassionate, show favor to.* Ithpa. *to pray, make supplication.*
חַסִּיר adj. Dec. I. a. *defective.*
חֲסַן and Aph. אַחְסֵן *to possess, to have in possession.*
חֵסֶן m. Dec. III. b. *power, might.*
חֲסַף m. Dec. III. a. *clay; potter's work.*
חֲסַר *to be deficient or lacking.* Pa. *to diminish; to depress.*
חֲצַד m. Dec. III. a. *harvest.*
חֲצַף and Aph. *to urge, hasten.* Part. Aph. מְהַחְצְפָה *urgent, hasty.*
חֲקַל m. Dec. III. a. *a field.*
חֶרֶב f. Dec. III. a. *a sword.*
חַרְטֻמִּין m. pl. Dec. IV. c. *diviners, Magians*, from the Persian خِرَدْمَنْد, *a wise man*; or from Heb. חֶרֶט, *persons skilled in hieroglyphics.*
חֲרַךְ *to singe, burn.* Ithpa. Pass.
חֲרַץ m. Dec. III. a. *loin, thigh.*
חֲרַר *to burn; to be hot.*
חֲשַׁב *to think; to reckon to the account of any one, to impute.* Pa. *to regard.* Ithpa. pass.
חֲשׁוֹךְ m. Dec. I. a. *darkness.*
חָשׁוֹךְ and חֲשִׁיךְ adj. Dec. I. a. *poor, indigent.*
חֲשַׁח *to think necessary*, with לְ and Inf.; *to be necessary.*
חֲשַׁל *to be thin; to make thin or small; to crush.* Pa. *idem.*
חֲתַם *to seal.*

ט

טְאֵב *to be glad, joyful.*
טָב adj. Dec. I. a. fem. טָבָא Dec. VII. a. *good; beautiful.*
טַבָּח m. Dec. I. a. *executioner, armed attendant.*
טוּב m. Dec. I. a. *goodness, excellence; happiness.*
טוּר m. Dec. I. a. *a mountain; a rock.* Heb. צוּר.
טְוָת adj. *fasting.* Ar. طوى *to fast.*
טַיֵּל Pa. *to go out; to walk abroad.* Palpel טַלְטֵל *to cast out; to remove.*
טִין m. Dec. I. a. *clay.*
טַל m. Dec. IV. a. *dew.*
טְלֵי m. irreg. emph. טַלְיָא; plur. טַלְיָן, טַלְיִין; emph. טְלַיָּא, טְלָאֵי; with suff. טַלְיוֹי Gen. 22: 3. Pseudo-Jon.; *a boy, a servant.*
טַלֵּל *to hide.* Aph. *to recline for rest under the shade.*
טְלַק *to throw away.*
טְמַר and Pa. טַמַּר *to hide.* Ithpe. אִטְּמַר and אִיטְּמַר, and Ithpa. אִטַּמַּר, *to hide one's self.*
טְעָה *to err, to wander.* Aph. *to cause to err, to seduce.*
טְעֵם *to taste; to eat.* Pa. *to give to eat, to feed.*
טְעֵם and טַעַם m. Dec. III. a. *taste*, particularly *pleasant taste; wisdom*, Dan. 2: 14.; *command, edict; cause* for trial, Ez. 5: 5.; *reckoning, account*, Dan. 6: 3; *regard, respect*; שׂוּם טְעֵם עַל, *to regard*, Dan. 3: 12. בְּעֵל טְעֵם, *chancellor*, lit. *master of decrees.*
I. טְפַר m. Dec. III. b. *nail*, of a human finger or toe; *claw.*
II. טְפַר m. Dec. III. emph. טוּפְרָא, *the blatta*, a shell-fish of a purple colour.
טְרַד *to expel, drive out.*
טְרַף m. Dec. III. a. *a leaf.*
טַרְפְּלָיֵא m. plur. emph. proper name of a nation settled in Samaria, origin unknown, Ez. 4: 9. LXX. Ταρφαλαῖοι.

י

יְבַל Aph. הֵיבֵל *to bring.*
יַבֶּשֶׁת f. Dec. III. c. *the dry land.*
יַד f. *a hand*, irreg. Emph. יְדָא and with א prosthetic אִידָא, with suff.

יְדָךְ, יְדֵיה (אֱידוֹי Prov. 21: 1.) יְדְכוֹן, יְדְהוֹן; (dual יְדַיִן;) plur. יְדִין.

יְדָא Aph. Part. מְהוֹדֵא and מוֹדֵא *praying, praising.*

יְדַע *to know; to understand.* Aph. הוֹדַע *to shew, declare, make known.*

יְהַב *to give;* hence *to set, place.* Ithpe. pass.; *to be given up.*

יְהוּד m. Dec. I. a. *the Jewish people, the Jews.*

יְהוּדָה m. proper name, *Judah.*

יְהוּדַי m. Dec. VI. *a Jew.* Pl. emph. יְהוּדָיֵא.

יוֹם m. Dec. I. a. *a day.* Pl. const. fem. יוֹמָת and masc. יְמֵי.

יוֹנֵק m. Dec. II. a. *a sucking child, suckling.*

יוֹסֵף m. proper name, *Joseph.*

יְחִידַי Dec. I. or יְחִידָאִי adj. Dec. VI. *only, alone.*

יְטַב Fut. יֵיטַב *to be good; to seem good,* עַל, *to* any one, *to be pleasing.*

יי an abbreviation. See Chrestomathy p. 132.

יְכֵל and יְכִל, Fut. יִכּוּל (and like the Heb. יוּכַל Jud. 14: 13.) *to be able; to prevail.*

יְלַד *to bear, bring forth;* sometimes *to beget.*

יַם m. Dec. IV. a. *a sea, the sea.*

יְסַף *to add.* Hoph. Heb. form, הוּסַף *to be added.*

יְעַט *to advise, counsel.* Part. *a counsellor.* Ithpa. *to consult together.*

יַעֲקֹב m. proper name, *Jacob.*

יֶפֶת m. Dec. III. a. proper name, *Japheth.*

יְצָא Shaphel שֵׁיצֵא and שֵׁיצִי *to finish.*

יְצַב *to be certain, true.* Pa. *to tell the truth.*

יַצִּיב adj. Dec. I. a. *true, certain; confirmed, valid.* מִן יַצִּיב *certainly, of a truth.*

יְקַד *to burn* (neut.), *be consumed.* Aph. *to burn* (act.), *consume.*

יְקֵדָה f. Dec. VII. a. *burning.*

יַקִּיר adj. Dec. I. a. *hard, difficult; honored, honorable, noble.*

יְקַר *to be* or *be esteemed honorable or valuable;* i. q. Pa. *to honor.* Aph. *idem.*

יְקָר m. Dec. I. b. *honor; splendor; glory.* Sometimes it has א prosthetic.

יְרוּשְׁלֶם and יְרוּשְׁלֵם *Jerusalem.*

יְרַח m. Dec. III. a. *month.*

יְרֵךְ f. Dec. III. a. pl. יַרְכָן, *thigh.*

יִשְׂרָאֵל m. proper name, *Israel; the people of Israel.*

יְשַׁט in Peal not used. Aph. אוֹשִׁיט *to stretch forth, reach out.*

יָת, Heb. אֵת, sign of the Objective or Accusative case.

יְתַב or יְתִיב *to sit; to reside, stay.* Aph. הוֹתִיב *to place, cause to dwell.*

יַתִּיר adj. Dec. I. a. *abundant, great, eminent;* adv. יַתִּיר and יַתִּירָא *very, exceedingly.*

יְתַר *to remain, be left.* Pa. וַתַּר *to make to abound, to cause abundance.*

כ

כְּ prep. and conj.; *like; as, as though.*

כְּאֵב, כְּאַב, כְּאֵיב and כֵּב m. Dec. I. a. *grief, sorrow.*

כְּדַב adj. Dec. III. b. (i. q. Heb. כָּזָב,) *false.*

כְּדוּ, כְּדוּ and כְּדוּן adv. (=Heb. נָא) *now.* וּכְדוּן *now therefore.*

כְּדֵין adv. *so, thus.* בִּכְדֵין *id.* וּכְדֵין *now therefore.*

כָּה adv. *now.* עַד כָּה *hitherto.*

כְּהַל *to be able.* Const. with לְ and Inf.

כַּו f. Dec. IV. a. *window.*

כּוּבִין (only in pl.) m. Dec. I. a. *thorns.*

כּוֹכַב, (sometimes written כּוֹכְבָא,) m, Dec. II. a. *a star.*

כַּוֵּן Pa. *to confirm, establish; to make*

vigorous efforts. Ithpa. pass.; also, as Pa. *to endeavour earnestly.*
כּוֹר m. Dec. I. a. *cor*, a measure for things liquid or dry, equal to the homer or to ten ephahs, supposed to contain about eight bushels.
כִּכַּר m. Dec. II. a. *a talent.*
כַּכַּר Kethib Ez. 7: 22. *idem.*
כֹּל, כָּל, כֹּלָּא, כֻּלָּא, כּוּלֵּי, adj.= Heb. כֹּל, *all, the whole, every.*
I. כְּלַל Shaph. שַׁכְלֵל *to complete, finish.* Ishtaph. אִשְׁתַּכְלַל pass.
II. כְּלַל and Aph. אַכְלֵל *to crown; met. to adorn.*
כְּמָא, כְּמָת and כְּמִי conj. and adv. *how! quam! as;* כְּמָא דְ *like.*
כֵּן, כֵּין adv. *rightly; thus.* בְּכֵן *then; therefore; thus.*
כְּנָוָן m. pl. with fem. form, Dec. VII. a. *colleagues.* LXX. σύνδουλοι.
כִּנּוֹר and כִּנָּר m. Dec. I. *a harp.* Gr. κινύρα, Lat. *cinyra*, generally considered to have been a plaintive instrument.
כְּנֵמָא adv. i. q. כֵּן *thus.*
כְּנַעַן (Milel) m. proper name, *Canaan.*
כְּנַשׁ *to collect*, act. Ithpe. *to assemble, to meet.*
כַּסְדַּי m. Dec. VI. i. q. כַּשְׂדַּי *a Chaldean.*
כְּסָא, כְּסָה and כְּסֵי *to lie hid, to be concealed.* Pa. *to hide, conceal;* i. q. Peal.
כְּסוּף m. Dec. I. a. *a feeling of shame; ignominy.*
כְּסַף m. Dec. III. a. *silver.*
כְּעַן adv. *now.* עַד כְּעַן *until now.*
כַּף c. g. Dec. IV. a. *a hollow; the palm* of the hand; *the sole* of the foot.
כְּפַן *to hunger.* Aph. *to cause or suffer* another *to be hungry.*
כַּפַּר Pa. *to wash; to purify* ceremonially; *to atone, make expiation.*
כְּפַת *to bind.* Pa. *idem.*

כְּרָא *to be grieved.* Ithpe. and Ithpa. *idem.*
כַּרְבְּלָא f. Dec. VIII. a. *mantle, cloak.*
כְּרוּב m. Dec. I. a. *a cherub.*
כָּרוֹז m. Dec. I. a. *herald.*
כְּרַז *to proclaim, make proclamation.* Aph. *idem.*
כֶּרֶם m. Dec. III. a. *a vineyard.*
כָּרְסֵא m. Dec. V. a. *a throne.* Pl. כָּרְסָוָן.
כַּשְׂדַּי m. Dec. VI. pl. כַּשְׂדָּיֵא, *a Chaldean;* as astrology flourished principally in Chaldea, *an astrologer.*
כְּשַׁר *to be right; to be fit; to be agreeable, to please.*
כָּשֵׁר and כַּשַּׁר adj. Dec. I. a. and II. a. *right; just, upright; fit; legitimate.*
כְּתַב *to write.*
כְּתָב m. Dec. I. a. *writing; prescription, limitation,* Ez. 7: 22.
כְּתַל and כֹּתֶל m. Dec. III. e. *a wall.*

ל

לְ prep. as in Hebrew, *to; for; of;* בֵּין . . . . לְ *between—and.*
לָא adv. *not; nothing,* Dan. 4: 32. הֲלָא and הֲלֹא *nonne? also, ecce! lo!* Gram. § 68. 3.
לְאָה and לְיאוּ, see לְעָא and לְיעוּ.
לֵב or לְבַב m. *the heart*, irreg. Emph. לִבָּא; with suff. לִבִּי, לִבָּךְ, לִבְּנָא, etc.; plur. emph. לִבְבַיָּא; with suff. לִבֵּיהוֹן.
לְבוּשׁ m. Dec. I. a. *clothing; a garment.*
לַבְלְבִין f. plur. *plants; flowers.*
לְבַשׁ *to clothe one's self.* Aph. *to clothe.*
לָהֵן conj. *therefore,* with prosthetic א, אֱלָהֵן; comp. of לָא and הֵן, *except* (comp. Lat. *nisi*); *but, sed.*
לוּט *to curse.*
לֵוִי m. Dec. VI. *a Levite.* Plur. לֵוָיֵא.

לִוְיָתָן m. a sea-monster, according to Buxtorf, *the grampus.*

לְוָת prep. *to; toward; with.*

לֵיל and לֵילְא m. irreg. emph. לֵילְיָא; plur. לֵילְוָן; *night.*

לֵית a contraction for לָא אִית, *there is not; there are not.*

לְחוֹד adv. and prep. *alone; only; also.* It is strictly a noun, *loneliness;* hence with בְּ, בִּלְחוֹדוֹהִי, *in his loneliness,* i. e. *he alone.*

לְחֵם m. Dec. III. a. *bread.*

לְחֶם m. *a feast,* Dan. 5: 1.

לְחֵנָה f. Dec. VII. a. *a concubine.*

לְמָא and לְמָה (as a noun, *nothing,*) adv. *not; lest.* דִּלְמָא *that not; lest.*

לְעָא or לְאָא *to labor, toil; to be fatigued with labor.*

לְיעוּ or לְיאוּ f. Dec. VII. c. *labor; fatigue.*

לְעָלַם adv. *forever.*

לְשָׁן m. Dec. I. b. *tongue.*

מ

מִ and before gutturals מֵ, prefix, i. q. the sep. prep. מִן.

מָא, מָה or מַה־ (with Dagesh forte euphonic in the first letter of the next word,) interrog. pron. *what?* It is sometimes used adverbially, *how?* also in exclamations *how! quàm!* כְּמָא *as; how!* לְמָא and לְמָא *whither? why?* מָא דִי *that which.*

מְאָה fem. num. *a hundred.* Dual מָאתַיִן.

מֹאזְנַיִן m. dual, *scales, balance.*

מֵאמַר, more common orthography, מֵימַר, q. v.

מָאן and מָן m. Dec. I. a. *a vessel; an instrument; a garment,* (=Heb. כְּלִי.)

מְבַהֲתָן adj. Dec. I. b. *shameful; ashamed.*

מַבּוּעַ m. Dec. I. a. *a fountain.*

מְגִלָּה f. Dec. VII. a. *roll, book.*

מַגַּר Pa. *to throw down, destroy.*

מַדְבַּח m. Dec. II. a. *an altar.*

מִדָּה f. Dec. VII. a. *tax, tribute.* By a resolution of Dagesh forte into Nun, it is sometimes written מִנְדָּה, Ez. 4: 13.

מְדוֹר m. Dec. I. a. *residence.*

מָדַי m. pr. n. Dec. VI. *Media; a Mede.*

מְדִינָה f. Dec. VII. a. *province; land, country.*

מִדְנַח or מַדְנַח m. Dec. II. a. *the east,* (lit. *the rising,* viz. of the sun.)

מַדַּעַם (found only in this form) indef. pron. *any thing.*

מְדָר m. Dec. I. a. *dwelling, residence,* i. q. מְדוֹר.

מָה see מָא.

מוֹרִיָּה f. pr. n. *Moriah,* a hill in Jerusalem.

מוֹת m. Dec. I. a. *death; a deadly pestilence.*

מוּת or מִית *to die.*

מָזוֹן, emph. מְזוֹנָא *food; sustenance.*

מְחָא and מְחָה *to strike; to wound.* Pa. מַחֵא *idem;* also *to restrain.* Ithpe. *to be fastened* or *nailed,* Ez. 6: 11.

מְטָא and מְטָה *to come, arrive; to reach;* with עַל, *to come upon, befal; happen to* a person.

מַחְלְקָא f. Dec. VIII. a. *course* or *class* of the priests or Levites.

מְטוּל prep. *on account of.* מְטוּל דְּ *because, since.*

מֵיכַל m. Dec. II. a. *food.*

מֵימַר or מֵאמַר m. Dec. II. a. *word, speech; command.* With suff. it is sometimes reciprocal, like the Heb. נֶפֶשׁ. So מֵימְרָא דַיְיָ *the Lord, Jehovah.*

מַיִן pl. m. irreg., emph. מַיָּא, const. מֵי and sometimes מֵימֵי, *water, waters.*

מֵישַׁר m. Dec. II. a verbal from יְשַׁר, *a plain, a valley.*

מְכַךְ *to depress, humble; to crush.* Pa. *idem.*

מְלָא *to fill.* Ithpe. pass.

מַלְאַךְ m. Dec. I. b. *an angel.*

מִלָּה f. Dec. VII. a. Pl. מִלִּין, *word, speech; thing.*

מְלַח m. Dec. III. b. *salt.*

מְלַח denom. from the preceding, (in the Targums, *to salt, to season with salt,*) in bibl. Chaldee only Ez. 4: 14. Gesenius renders it *to eat salt.* According to the Hebrew commentators, Buxtorf, and others, the meaning would be *to devastate, destroy,* derived from the fact that salt land is generally waste, barren; or from the custom of sowing the site of a devastated city with salt.

מְלֵךְ or מֶלֶךְ m. Dec. III. a. *a king.*

מְלַךְ m. Dec. III. b. *advice, counsel.*

מַלְכָּה f. Dec. VII. a. *a queen.*

מַלְכוּ f. Dec. VII. c. *a kingdom; dominion, reign.*

מַלֵּל Pa. *to speak.*

מַן and מָן interrog. pron. *who? what?*

מַן דִּי *whoever.*

מִן prep. *from; of, out of; some of,* (comp. the French *du*); *because of; rather than, in preference to;* after an adjective, *than.*—מִן frequently takes after it the characteristic prefix of the Gen. or Dat. case, which is then pleonastic; as מִדְּבֵית, Gen. 49: 10, i. q. מִבֵּית; מִן לְקַדְמִין, Gen. 3: 24. Jer. Targ. i. q. מִן קַדְמִין.—מִן דִּי *because; since.*—מִן־יַצִּיב *truly.*—מִן־קְשֹׁט *idem.* With suffixes מִן takes Dagesh forte; as מִנִּי.

מְנָא *to number, reckon.* Pa. מַנִּי *to constitute, appoint.*

מִנְדָּה i. q. מִדָּה, q. v.

מַנְדַּע m. Dec. II. a. verbal from יְדַע, (i. q. Heb. מַדָּע, the Dagesh forte being resolved into Nun. מַדַּע also occurs in the Targums, e. g. Jer. 3: 15.) *knowledge, intelligence; the understanding, the mind.*

מְנָה i. q. מְנָא.

מְנָח m. Dec. I. b. *rest; quietness, silence.*

מִנְחָה f. Dec. VII. a. *gift, offering; tribute.*

מִנְיָן m. Dec. I. b. *number.*

מִסְכְּנוּ f. Dec. VIII. c. *poverty, want.*

מְעָא c. g. irreg. (with suff. מְעָךְ, pl. מְעִין or מְעַן,) *the belly, venter.* Pl. *idem.*

מֶעָל m. Dec. I. b. (verbal from עֲלַל *to enter,*) *setting* of the sun. Pl. *idem.*

מַפְרַשׁ m. Dec. II. a. *distinction; division.*

מַצָּב m. Dec. II. a. *a planting.*

מִצְוָא f. Dec. VII. a. *a command, injunction.*

מְצִיעוּ f. Dec. VII. c. *middle, midst.*

מִצְרַיִם pr. n. *Egypt.*

מַקְדַּשׁ m. Dec. II. a. *sanctuary, holy place.*

מַר m. Dec. I. a. and

מָרֵא m. Dec. II. b. *lord.* Syr. and Arab. *idem.*

מְרַד *to rebel, to be rebellious.*

מָרָד adj. Dec. I. a. *rebellious.*

מַרְדּוּ f. Dec. VII. c. *correction; instruction.*

מְרוֹם m. Dec. I. a. *height, elevation.*

מְרַט *to pluck off.*

מְשַׁח m. Dec. III. b. *oil.*

מְשִׁיחַ m. Dec. I. a. (strictly 2d Part. from מְשַׁח *to anoint*); *anointed; Messiah.*

מְשַׁךְ m. Dec. III. a. and b. *skin.*

מִשְׁכַּב m. Dec. II. a. *a bed.*

מַשְׁכַּן m. Dec. II. a. *a dwelling; a tent.*

מִשְׁרָא m. Dec. V. a. (strictly Inf. from שְׁרָא) *a resting.*

מַשְׁרוֹקִי f. Dec. VII. b. *a flute, musical reed.*

מִשְׁתֵּה in the biblical Chaldee, i. q.

מִשְׁתֵּי m. Dec. II. a. *a feast; a banquet.*

מַתְוָה f. Dec. V. a. *desire; appetite.*

מְתַל *to compare; to use similitudes.* Heb. מָשַׁל.

מְתַל m. Dec. III. a. *a parable, similitude; a sententious remark, a proverb.*

מַתַּן m. Dec. 1. b. and מַתָּן Dec. II. a. *a gift; a reward.* מַתַּן אֲגַר *a gift of a reward,* i. e. the giving of a reward.

מַתְּנָא f. Dec. VIII. a. (fem. of the preceding,) *a present, gift.*

נ

נְבָא Ithpa. אִתְנַבִּי to prophesy; to utter (a prophecy).
נְבוּאָה f. Dec. VII. a. prophecy; prediction.
נְבִזְבָּה f. Dec. VII. a. a present, gift; coll. gifts; plur. נְבִזְבְּיָן.
נְבִיא and נָבִיא m. irreg. emph. נְבִיָּא; plur. נְבִיאִין; emph. נְבִיאַיָּא and נְבִיַּיָּא; with suff. נְבִיוֹהִי, נְבִיָּיךְ; a prophet.
נֶבְרְשָׁא f. Dec. VIII. a. candlestick.
נְגַד to flow.
נֶגֶד prep. over against; toward.
נֶגְדִין (found only in the plur. abs.) streams, rivers.
נֹגַהּ m. Dec. III. d. brightness, light, of the morning.
נָגוֹד, נָגִיד and נְגִיד m. Dec. I. a. leader, chief, prince.
נְדַב Ithpa. אִתְנַדַּב to be willing; to do willingly; to give voluntarily. Inf. הִתְנַדָּבוּת as a noun, that which is given voluntarily, a free-will-offering.
נִדְבָּךְ m. Dec. I. b. row of stones; structure; wall.
נְדַד to flee.
נְדָן m. Dec. I. a. and in the biblical Chaldee with ה paragogic, נִדְנֶה, sheath; hence by a metaphor, body, q. d. sheath of the soul.
נְהוֹר m. Dec. I. a. light.
נַהִירוּ f. Dec. VII. c. illumination, wisdom.
נְהַם to roar; to bellow; to groan.
נְהַר to shine brightly. Pa. נַהַר to enlighten. Ithpa. pass.
נְהַר m. Dec. III. a. a stream.
נוּד to flee.
נוּחַ to rest; Aphel אֲנִיחַ to cause to rest, to give rest.
נְוָלוּ f. Dec. VII. c. and
נְוָלִי f. Dec. VII. b. a dunghill.
נוּן m. Dec. I. a. a fish.
נוּר m. Dec. I. a. fire.

נְזַק to suffer injury. Aph. אַנְזֵק or הַנְזֵק to injure.
נְחָשׁ m. Dec. I. a. brass.
נְחַת to descend, go down. Aph. אַחֵת, Fut. יַחֵת, Imp. אַחֵת, to bring down, carry down; to deposit. Hoph. הָנְחַת to be brought down, deposed.
נָטוֹר m. Dec. I. a. an observer, one who keeps (e. g. a law.)
נְטַל to lift up, elevate.
נְטַר to keep, preserve; to observe, regard.
נִיחֹחַ m. Dec. I. a. a sweet odour, hence an acceptable sacrifice.
נְכַס, נֶכֶס m. Dec. III. b. wealth; power, strength, of body or mind. Pl. riches.
נְכַת to bite.
נְמַר m. Dec. III. b. a leopard.
נְסַב to take; to receive.
נְסַח to take away, remove; to pull asunder. Ithpe. pass.
נְסַךְ and Pa. to pour out; to offer.
נְסַךְ m. Dec. III. b. libation, drink-offering.
נְסַק to ascend. Aph. הַסִּיק to take up, cause to ascend. Hoph. הֻסַּק pass. of Aph.
נְפַל Fut. יִפֵּל to fall; to fall down; to be thrown down; to fall out, happen.
נְפַק to go out, to depart; to come forth.
נִפְקָא f. Dec. VII. a. expense, cost.
נְפַשׁ or נֶפֶשׁ c. g. Dec. III. a. and
נַפְשָׁא f. Dec. VII. a. life; soul; self; a living being.
נְצַב m. Dec. III. b. a planting; a plant.
נִצְבָּא f. Dec. VII. a. strength, solidity, firmness.
נְצָה to quarrel, contend. Pa. id.
נְצַח to conquer, surpass, prevail over, be superior to. Ithpe. Pa. and Ithpa. idem.
נְצַל to liberate, deliver. Aph. idem.
נְקֵא i. q.
נְקֵי adj. Dec. IV. b. pure.
נְקַשׁ to smite, strike.

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נְשָׂא *to take; to take away.* Ithpa. *to rise up against*, with עַל.

נְשָׁה *to forget;* Ithpe. *to forget; to be forgotten.*

נִשְׁמָא f. Dec. VII. a. *breath, life.*

נְשַׁר m. Dec. III. b. *an eagle.*

נִשְׁתְּוָן m. Dec. I. a. *letter, public letter.* Persian.

נְתַן *to give.* Gram. § 18. note 2.

נְתַר *to fall off*, as leaves or fruit. Aph. *to shake or strip off.*

ס

סַבְּכָא f. Gr. σαμβύκη, *sambuca*, a three-cornered stringed instrument, similar to the harp.

סְבַל *to erect.* Poal, *to be erected.*

סְבַר *to bear, sustain; to expect*, Dan. 7: 25.; *to consider; suppose;* with בְּ, *to hope in.*

סְגָא *to be numerous; to be increased.* Aph. *to cause to increase; to multiply.*

סְגִד *to fall prostrate, to worship*, construed with לְ.

סְגוּף m. Dec. I. a. *affliction.*

סַגִּיא adj. Dec. I. a. *much; many.*

סְגַן m. Dec. III. b. *deputy, governor.*

סְגַר *to shut up.*

סוּמְפֹּנְיָה f. i. q. Greek συμφωνία, a *bag-pipe.*

סוֹף m. Dec. I. a. *an end.*

סוּף *to come to an end, to be fulfilled*, spoken of a prediction. Aph. *to put an end to any thing.*

סוּר *to recede; to go aside.*

סוּרְחָן m. Dec. I. b. *perverseness; a crime.*

סְחַף *to drive out, expel.*

סְטַר m. Dec. III. b. *side; extremity.*

סִיהַר m. Dec. II. b. *the moon.*

סְיָף and סֵיף m. Dec. I. a. i. q. סוֹף, *an end, extremity.*

סְכַל *to understand.* Ithpa. אִסְתַּכַּל *to look at; to reflect; to consider;* const. with בְּ, לְוָת, etc.

סְכַן *to try, prove.* Ithpa. and Aph. *idem.*

סָכָל adj. Dec. II. a. *foolish, unwise.*

סָכְלְתָן or סוּכְלְתָן adj. Dec. I. b. *intelligent; prudent.*

סְלַק or סְלֵק *to ascend, go up.* Pa. *to cause to ascend; to take away; to destroy.*

סַלְּיוּף adj. Dec. I. a. *perverse.*

סַמָּאֵל m. pr. n. *Sammaël*, an evil angel, sometimes called *the angel of death*, and sometimes, *prince of the air.*

סְמַךְ *to sustain.* Ithpe. passive.

סְנָא *to hate.*

סְנִיאָה f. Dec. VII. a. *hatred.*

סְעַד construed with לְ, *to aid, assist* Pa. *idem.*

סְעַד m. Dec. III. a. and סַעֲדָא or סַעֲדָא f. Dec. VIII. a. *support; aid; strength.*

סְעַר (=Heb. פָּקַד) *to visit; to inspect.*

סָפַר and סָפֵר m. Dec. II. *a scribe; a learned man.* The emph. form is sometimes written סַפְרָא.

סְפַר m. Dec. III. b. *a book.*

סַרְבָּל m. Dec. I. a. Plur. *wide oriental breeches.*

סְרִיקוּ f. Dec. VII. c. *vanity; vacuity.*

סָרֵךְ m. Dec. II. b. *prefect, president.*

סְתַר Pa. סַתֵּר *to hide, to conceal; to destroy.* Compare the Greek ἀφανίζω, which has both these senses.

ע

עָאן and עַן m. Dec. I. a. collective noun, (i. q. Heb. צֹאן), *sheep, flocks.*

עֲבַד *to make; to do, perform; to exercise* (authority, etc.); *to till* (the ground); Ithpe. *to be made; to take place, happen.* Ithpa. *idem.*

עֲבַד m. Dec. III. a. *a servant.*

עֲבִידָה f. Dec. VII. a. *work, labour; business.*

עֲבַר *to go over; to transgress.* Aph.

to send over, transmit; to transgress.
עֲבַר Dec. III. b. *that which is beyond.*
עֲבַר נַהֲרָא *the other side of the Euphrates.*
עַד prep. and conj. *to; until.* With suffixes it takes a plural form. עַד־לָא *while .... not, before, antequam.*
עֲדָא or עֲדָה *to pass away;* with בְּ *to go to, come upon; to pass away, be abolished, destroyed.* Aph. *to take away; to depose.*
עִדּוּר m. Dec. I. a. *conception.*
עֵדֶן m. pr. n. *Eden,* (pleasure).
עִדָּן c. g. Dec. I. b. *time; a year.*
עוֹבָד m. Dec. I. b. *labor, work.*
עוֹד adverb, *yet, further, moreover.* Sometimes it is a mere expletive.
עִוְיָא and עַוְיָא f. pl. עַוָיָן, *iniquity, perverseness, sin.*
עוּלֵּם m. Dec. I. a. *a boy; a young man.*
עוּק *to be straitened, to be in difficulty.* Aph. אֲעִיק *to molest, be hostile; to constrain.*
עוּר only Dan. 2: 35. *chaff.* In Syr. and Ar. *idem.*
עוּשָּׁן m. Dec. II. a. *firmness, strength.*
עִזְקָא f. Dec. VII. a. *ring, seal-ring.*
עֶזְרָא m. pr. n. *Ezra.*
עֵטָא f. Dec. VII. a. *counsel, wisdom,* i. q. Heb. עֵצָה.
עֵיל, עֵילָא, לְעֵיל and מִלְּעֵיל adv. and prep. *above.* עֵיל מִן *idem.*
עַיִן c. g. Dec. III. d. *an eye; a fountain.* In the latter sense the plural is עַיְנָן.
עַיֵּן Pa. denom. *to look at; to examine with care,* comp. Eng. *to eye.*
עִיר m. Dec. I. a. *watcher,* a name of angels, or of an order of angels, Dan. 4: 10, 14, 20.
עַל prep. *upon; above; concerning; besides; before; against;* sometimes for אֶל, *to, toward,* etc.— עַל דִּ *because.*
עֵלָּא adv. *over, above,* followed by מִן
עֲלָה f. Dec. VIII. a. *burnt-offering.* Plur. עֲלָוָן.
עִלָּה f. Dec. VII. a. *occasion; pretext.*
עִלּוֹי and עִילָּוֵי or עִלָּוֵי, forms of עַל.
עִלָּי adj. Dec. VI. *upper; highest;* emph. עִלָּאָה *the Most High.*
עֶלְיוֹן m. Dec. I. a. *the Most High.* Plur. excel. עֶלְיוֹנִין *idem.*
עִלִּי f. Dec. VII. b. *an upper chamber, a lodging chamber.*
עֲלַל *to go in, enter;* (of the sun) *to set.* Aph. הַעֵל and הַנְעֵל *to bring in.* Hoph. הֻעַל pass.
עֲלַם m. Dec. II. a. and
עָלַם m. Dec. III. a. *an age; eternity; the world.* עַד־עָלְמַיָּא or עַד־עָלְמָא *for ever.*
עֵלְמָי m. Dec. VI. Pl. עֵלְמָיֵא *an Elamite.*
עֲלַע m. Dec. III. b. i. q. Heb. צֵלָע, *a rib;* perhaps *a tusk* Dan. 7: 5.
עַם c. g. *a people,* irreg. sing. like Dec. IV. a. plur. עַמְמִין, emph. עַמְמַיָּא.
עִם prep. *with; in.* Before suff. the ם takes Dagesh forte; as עִמִּי.
עֲמִּיק and עֲמִיק adj. Dec. I. a. *deep, unsearchable.*
עָמָל m. Dec. I. a. and עֲמַל Dec. III. a. *labor, toil.*
עֲמַר m. Dec. III. a. i. q. Heb. צֶמֶר, *wool.*
עֲנָה *to answer; to speak in conversation, to begin to speak.*
עֲנָן m. Dec. I. a. *a cloud.*
עֲנַף m. Dec. III. a. *a bough, branch.*
עֲנָשׁ m. Dec. I. a. *mulct, fine.*
עֱנֶת m. Dec. III. b. *time.*
עֲסַב see עֲשַׂב.
עֲסַק m. Dec. II. a. or עֲסַק Dec. III. b. *affair; business.*
עֳפִי m. Dec. III. with suff. עָפְיֵהּ, *branches, foliage.*
עֲפַר m. Dec. III. a. *dust.*
עֲצִיב part. adj. Dec. I. a. *troubled, sad.*
עֲקַב m. Dec. III. a. and b. *the heel,* Heb. עָקֵב; *an end; a reward,* Heb. עֵקֶב.
עֲקַם *to be crooked; to be perverse.* Pa. *to make crooked; to pervert.*
עֲקַר *to root out, pluck up.* Ithpe. pass.

עֲקַר m. Dec. I. b. *stock, root.*
עָר m. Dec. I. a. *enemy.*
עֲרַב and Pa. עָרֵב *to mix.* Ithpa. pass.
עֲרָד m. Dec. I. b. *wild ass, onager.*
עַרְוָה f. Dec. VII. a. *nakedness;* hence *dishonour.*
אִתְעַרְטַל *to be stripped, rendered naked.*
עַרְטְלָאי adj. Dec. VI. *naked.* The forms עַרְטִיל, עַרְטִילָאי, and עַרְטוּלָאי are less frequent.
עֲרִים or עֲרִים adj. Dec. I. *cunning.*
עֲרֵל and עָרֵל Dec. I. a. and עַרְלַי Dec. VI. adj. *uncircumcised.*
עֲשַׂב, עֲשֶׂב or עֲסַב m. Dec. III. b. *an herb;* coll. *herbs.*
עֲשַׂר f. עַשְׂרָא m. num. adj. *ten.* Plur. עֶשְׂרִין *twenty.*
עֲשֹׁת and עֲשִׁית *to think, purpose.*
עֵת m. Dec. IV. b. i. q. עֶנֶת, *time.*
עֲתִיד adj. Dec. I. a. *prepared, ready; about to, futurus.* Prefixed to the Inf. it forms a kind of Future tense.
עַתִּיק adj. Dec. I. a. *ancient, old.*
עֲתַר *to be rich.* Pa. *to enrich.*

פ

פֶּגַר, פְּגַר m. Dec. III. b. *a corpse.*
פּוּלְחָן m. Dec. I. b. verbal from פְּלַח, *service.*
פּוּם m. Dec. IV. c. *the mouth.*
פּוּקְדָן m. Dec. I. b. *a command, precept.*
פֶּחָה m. irreg. const. פַּחַת, pl. פַּחֲוָן, *governor* of a province.
פַּחַר m. Dec. III. a. (פֶּחָר Dan. 2: 41.) *a potter.*
פְּטַשׁ m. Dec. III. a. *an under-garment,* perhaps *breeches.* Kethib Dan. 3: 21. פטישׁ, *idem.*
פֵּירֵי (פְּרִי Gen. 3: 24. Jer. T.) c. g. *fruit,* irreg. Plur. פֵּירִין, פֵּרוֹת, with suff. פֵּרַיִי Prov. 8: 19.
פְּלַג *to divide.*
פְּלַג m. Dec. III. a. *half.*
פְּלֻגָּא f. Dec. VII. a. *division* or *class* of the priests.

פְּלָדַס m. Dec. I. b. *linen; a piece of linen.*
פְּלַח *to serve; to worship; to cultivate* (the ground); *to observe or keep* (a law.) Compare in Latin *colo,* which has all these significations.
פָּלְחָן m. Dec. I. b. *service, worship* of God.
פְּלִשְׁתַּי m. Dec. VI. *a Philistine.*
פְּנוֹק and Pa. פַּנֵּק *to afford delight.* Ithpa. *to enjoy; to feast upon.*
פַּס m. Dec. IV. a. and b. *a part;* in relation to the hand, *the palm.*
פְּסַנְטֵר and פְּסַנְתֵּר m. Dec. I. a. generally derived from the Gr. ψαλτήρ, *the psaltery,* a stringed instrument like the harp. But Hengstenberg considers it a kettle-shaped instrument; see his new work on the *authenticity of Daniel,* article *Greek words.*
פְּצָה and Pa. פַּצִּי *to deliver; to make free.*
פַּקֵּד Pa. *to command.*
פִּקּוּד m. Dec. I. a. *statute, commandment.*
פַּרְזֶל m. Dec. II. (Gr. § 32, note 3.) *iron.*
פְּרַח *to flourish; to blossom.*
פְּרַס *to divide.*
פָּרַס pr. n. *Persia; the Persians.*
פַּרְסַי m. Dec. VI. emph. פַּרְסָיָא Kethib. Dan. 6: 29, *a Persian.*
פְּרַע *to render* (good or evil to any one); *to reward.* Ithpe. *idem; to take vengeance.*
פְּרַק *to redeem, liberate;* hence Dan. 4: 24, *to expiate,* or perhaps rather *to dismiss.*
פְּרַשׁ *to divide; to distinguish.* Pa. Part. pass. מְפָרַשׁ Ez. 4: 18. *distinctly.*
פַּרְשֶׁגֶן m. Dec. III. a. *copy.*
פְּשַׁט *to extend, reach out.*
פְּשַׁר *to interpret, explain.* Pa. *idem.*
פְּשַׁר m. Dec. III. b. *interpretation, explanation.*
פַּתְבַּג m. Dec. I. b. *delicacies, rich food.*

פִּתְגָם m. Dec. I. a. *word; edict; letter; thing, matter*, like the Heb. דָּבָר.

פְּתָה *to enlarge, extend.*

פְּתַח *to open.* Ithpeel and Ithpaal, pass.

פְּתָי m. Dec. I. a. *breadth, width.*

צ

צְבָא *to be willing; to acquiesce.*

צְבָאוֹת Hebrew *armies*, retained in Chaldee after יְיָ and אֱלֹהֵי.

צְבוּ f. Dec. VIII. c. *business, affair.*

צְבַע *to wet, moisten.* Ithpa. אִצְטַבַּע pass.

צַד m. Dec. IV. b. *side.*—מִצַּד *on the part of.*—לְצַד *against.*

צְדָא only Dan. 3: 14. הַצְדָא *is it your purpose? or was it your design?*

צַדִּיק adj. or sub. masc. Dec. I. a. *righteous; a righteous man.*

צִדְקָא f. Dec. VII. a. *justice, righteousness; alms-giving.*

צַוְּאר m. Dec. II. a. (א in otio,) *the neck.*

צַלֵּה, צַלִּי Pa. *to pray, supplicate, invoke.*

צְלַח *to prosper.* Aph. הַצְלַח *to make prosperous, promote* (a person); *to execute prosperously*; also intrans. *to prosper, be successful; to be promoted.*

צְלֵם and צֶלֶם m. Dec. III. a. *an image, idol; form, appearance.*

צְמַח *to sprout, germinate.* Aph. *to cause to sprout, to bring forth.*

צַעַר m. Dec. III. a. *grief.*

צְפִיר m. Dec. I. a. *a he-goat.*

צִפַּר c. g. Dec. II. a. *a bird; a sparrow.*

צְרִיךְ or צָרִיךְ adj. Dec. I. a. *needy*; construed with לְ, *in need of.*

ק

קַבֵּל and Pa. *to receive, accept*; like שְׁמַע, *to listen to, comply with.* Ithpa. pass.

קֳבֵל and קֳבֵל prep. *before; over against, opposite; because of.* With suff. קָבְלֵהּ, קָבְלָךְ, etc.—לְקֳבֵל *idem.*—כָּל־קֳבֵל *because of*; conj. *because; therefore; as.*

קַדִּישׁ adj. Dec. I. a. *holy*; as a noun, *saint; holy being*, applied to angels.

קְדָם m. Dec. III. a. *that which is before; former time, beginning; the east.*—מִלְּקַדְמִין, (see מִן) *formerly; in front; toward the east, on the east side.*

קֳדָם and קֳדָם prep. *before*, in relation to place, *coram*; in relation to time, *ante.* It takes suffixes like plural nouns; e.g. קָדָמַי, קֳדָמוֹהִי.—מִן קֳדָם עַד *antequam.*—מִן קֳדָם often i. q. מִן; sometimes i. q. קֳדָם simply.

קַדְמָה f. Dec. VII. a. *origin, antiquity.* מִן קַדְמַת prep. *before.*

קַדְמוּ f. Dec. VII. c. *antiquity; meeting, coming together, occursus.*

קַדְמַי adj. Dec. VI. *first.*

קַדֵּשׁ Pa. *to sanctify, consecrate, set apart.*

קוּדְשׁ m. Dec. II. a. *holiness, sacredness.*

קוּם Fut. יְקוּם *to rise up, to stand.* Pa. קַיֵּם *to establish; to confirm by an oath; to swear; to sustain.* Aph. אֲקִים and הֲקִים, Fut. יְקִים and יְהָקִים, Part. מְהָקִים, *to set up*, e. g. a statue, an image; *to appoint*, e. g. a governor. Hoph. הֳקִים, הֻקִים, or with the form of Aphel, הֲקִים Dan. 7: 4. *to stand.*

קוּרְבָּן m. Dec. I. b. *offering, oblation; sacrifice, victim.*

קְטַל *to kill.* Pa. *idem*, in reference to the destruction of many. So in Syriac. Ithpe. and Ithpa. pass.

קְטַר m. Dec. III. b. *knot; joint; difficult problem.*

קַיִט (i. q. Heb. קַיִץ) m. Dec. III. d. *summer.*
קְיָם m. Dec. I. a. *a covenant; an edict, decree.*
קַיָּם adj. Dec. I. a. *established, firm.*
קַיִן m. pr. n. *Cain.*
קִיתָרֹס Kethib Dan. 3: 5, 7, etc., i. q. Gr. *κίθαρις, a harp.* The pointing is that of קַתְרוֹס, q. v.
קָל m. Dec. I. a. *voice.* Pl. קָלִין *thunders;* קָלָן *voices.*
קַלִּיל adj. Dec. I. a. *light; quick;* adv. *a little.*
קַמּוּר and קְמוֹר m. Dec. I. a. *a girdle, a belt.*
קַן m. Dec. IV. b. *a nest, a hive.*
קְנָא *to buy, purchase.*
קִנְיָן m. Dec. I. b. *acquisition; possession, substance.*
קְצַף *to be angry, to be in a rage.*
קְצַף m. Dec. III. *anger, wrath.*
קְצַץ *to cut off, amputate; to kill.* Ithpe. pass.
קְצָת f. Dec. I. b. *a part; an end.*
קְרָא *to call; to read.*
קְרֵב, קְרַב and Pa. קָרֵב *to approach; to touch,* construed with בְּ, לְ, etc. *to bring, to offer.* Aph. *to bring near; to offer.*
קְרָב m. Dec. I. a. *war, contest.*
קִרְי *a city,* irreg. Emph. קִרְיָא, קִרְיָא, קִרְיְתָא, קַרְתָּא and קוּרְתָּא; plur. קִרְוִין, קוּרְוִין and קוּרְיָן, emph. קוּרְיָתָא.
קֶרֶן and קֶרֶן f. Dec. III. a. *a horn.* Plur. קַרְנַיִן, קַרְנָן and, with Dual form, קַרְנַיִן.
קְרַץ m. Dec. III. a. *a piece, fragment.*
קְשׁוֹט m. irreg. emph. קוּשְׁטָא *truth.* —בְּקוּשְׁטָא *indeed;* interrog. *indeed?*—מִן קְשׁוֹט *truly, certainly.*
קֶשֶׁת emph. קַשְׁתָּא Dec. III. a. *a bow; the rain-bow.*
קַתְרוֹס (Keri for קיתרס, Dan. 3: 5, etc. The analogy of the Greek *κίθαρις* would lead us to point the latter קִיתָרֹס. The Targums have קַתְרוֹס which appears to be the less ancient form.) m. Dec. I. a. *a harp.*

ר

רֵאשׁ and רֵישׁ m. Dec. I. a. *head; sum, amount.* Plur. רֵישִׁין, רֵאשִׁין, and once רָאשִׁין Ez. 5: 10. *chiefs, principal men.*
רַב m. Dec. IV. a. plur. רַבְרְבִין Dec. II. a. *a prince;* as an adj. *great;* plur. *proud, arrogant* (speeches, or actions).
רְבָה *to be great* or *numerous.* Pa. רַבִּי and Aph. אַרְבִּי *to exalt, set in an eminent station; to increase; to bring forth abundantly.* Ithpe. and Ithpa. *to be exalted, to be elevated.*
רְבוּ f. Dec. VIII. c. *greatness.*
רִבּוֹ and רִבּוֹא num. adj. *ten thousand, a myriad.* Plur. רִבְּוָן and רִבְבָן.
רִבּוֹן m. Dec. I. a. *lord, master.*
רְבִיעַי num. adj. Dec. VI. fem. רְבִיעָיָא *fourth.*
רַבְרְבָן m. Dec. I. a. *a nobleman, prince.*
רְגַג *to desire, long for.* Pa. *idem.*
רְגַז *to be moved, excited; to be angry.* Aph. *to excite to anger.*
רְגַז m. Dec. III. b. *anger.*
רְגַל and רֶגֶל c. g. Dec. III. a. *a foot.* Dual and plural רַגְלַיִן.
רְגַשׁ *to be tumultuous.* Ithpe. and Ithpa. *idem; to rage; to roar.* Aph. *to rage; to collect together in a rage* or *with tumult.*
רֵו m. Dec. I. a. *aspect, appearance.*
רוּגַז m. Dec. III. e. *anger.*
רוּחַ c. g. Dec. I. a. *wind; spirit.*
רוּם *to be high; to be exalted.* Palp. רוֹמֵם *to exalt, praise.* Aph. *to lift up.* Ithpal. *to lift up one's self.*
רוּם m. Dec. I. a. *height.*
רָז m. Dec. I. a. *a secret.*
רַחִיק adj. Dec. I. a. *distant, remote.*
רְחַם and Paël רַחֵם, *to pity, compassionate; to love.*

רַחֲמוּ f. Dec. VIII. c. *love; affection, friendship.*
רַחֲמִין (found only in the plural) m. Dec. III. a. *mercy, compassion.*
רְחַץ *to trust in.* Ithpe. construed with עַל, *idem.*
רְטִישׁ adj. Dec. I. a. *sent away; deserted.*
רֵיחַ m. Dec. I. a. *scent, smell.*
רֵישׁ, see רֵאשׁ.
רָם adj. Dec. I. a. *high.*
רְמָא and רְמָה *to throw, cast; to set, place; to impose* (a tax). Ithpe. *to be cast.*
רְמַז *to wink significantly; to beckon.*
רַמַּי adj. Dec. V. b. and Dec. VI. *deceitful.*
רְנַן and Pa. *to sing for joy; to speak joyfully.*
רְעוּ f. Dec. VIII. c. and
רַעֲוָא f. Dec. VIII. a. *pleasure, will; benevolence; delight.*
רַעְיוֹן m. Dec. I. a. *a thought.*
רַעֲנַן adj. only Dan. 4: 1. [4: 4] *flourishing.*
רְעַע and Pa. רָעַע *to break in pieces.*
רְפַס *to trample upon, tread in pieces.*
רְשׁוּ f. Dec. VIII. c. *permission; liberty; power.*
רַשִׁיעַ adj. Dec. I. a. *wicked.*
רְשַׁם *to note, write down; to write.*
רְשַׁע m. Dec. III. b. and רִשְׁעוּ f. Dec. VII. c. *wickedness.*
רְתִיתָא f. Dec. VII. a. verbal from רְתַת, *trembling.*

שׂ

שָׂב m. Dec. I. a. *an elder, a man of grey hairs.*
שַׂבְּכָא, i. q. סַבְּכָא, q. v.
שְׂגָא, i. q. סְגָא, *to be or become great.*
שַׂגִּיא adj. Dec. I. a. *great; much, many;* adv. *very, exceedingly.*
שׂוּם *to set, place; to appoint; to issue* (a decree); שׂוּם טְעֵם *to shew respect;* שׂוּם שֻׁם *to give a name, to name.*
שְׂטַר m. Dec. III. b. i. q. סְטַר, *side.* Only Dan. 7: 5. Keri.

שְׂכַל Aph. אַשְׂכֵּל *to understand; to be wise.* Ithpa. const. with בְּ, *to consider.*
שָׂכְלְתָנוּ f. Dec. VII. c. *intelligence, understanding.*
שְׂנָא i. q. סְנָא *to hate.* (In Chaldee it is generally written with ס.) Part. שָׂנֵא *an enemy.*
שְׂעַר m. Dec. III. a. *hair.*
שְׂפָה f. Dec. VIII. a. (Pl. סִפְוָן Dec. VIII. c.) *a lip.*

שׁ

שְׁאַל, שְׁאֵל or שְׁיֵל *to ask, seek, request,* with בְּ of the thing asked, or with two accusatives; *to inquire,* with לְ of the person.
שְׁאֵלָא f. Dec. VII. a. *request; affair, concern, matter.*
שְׁאַר Ithpe. אִשְׁתְּאַר and Ithpa. אִשְׁתַּאַר *to be left, to remain.*
שְׁאָר m. Dec. I. b. *the rest, remainder.*
I. שַׁב m. Dec. IV. a. *the sabbath.*
II. שַׁב (contracted from שְׁבַע) num. adj. *seven.*
שִׁבְהוֹר m. Dec. I. a. *glory, honor.*
שַׁבַּח Pa. *to praise; to sing praises.* simply *to sing.*
שְׁבַט m. Dec. III. b. *a tribe.*
שְׁבִיב m. Dec. I. a. *a flame.*
שְׁבִיל m. Dec. I. a. *way, path.*
שְׁבִיעַי ord. adj. Dec. VI. *seventh.*
שְׁבַע num. adj. *seven.* See Par. XI. in the Gram.
שְׁבַק *to forsake;* simply *to leave.* Ithpe. pass.
שְׁגָה *to err.* Aph. *to entice to sin.*
שֵׁגַל f. pl. שֵׁגְלָן and שֵׁגְלָן, *wife* of a king; hence *queen,* Ps. 45: 10.
שַׁדֵּל Pa. *to persuade; to entice.*
שְׁדַר Ithpa. *to exert one's self.*
שַׁוִּי Paël. *to set, place.* Ithpa. *to be made, to become.*
שׁוּלְטָן m. Dec. I. b. *authority, dominion.*
שׁוּם i. q. שֵׁם.

שׁוֹפַר m. Dec. II. a. *beauty.* Plur. id.
שׁוּר m. Dec. I. a. *a wall.*
שׁוֹשְׁבִין m. Dec. I. a. *a friend; a companion.*
שׁוּשַׁנְכָיֵא m. pl. *inhabitants of Susa,* the winter residence of the Persian kings.
שֵׁיזֵב and שֵׁיזִיב *to free, deliver.* See Gram. § 14. 2. note.
שְׁחִית adj. Dec. I. a. *corrupt, wicked;* as a noun *wickedness, crime.*
שְׁכַח *to discover; to attain, acquire.* Aph. *idem.* Ithpe. *to be found.*
שְׁכַן *to dwell, rest.* Pa. שַׁכֵּן *to cause to dwell.* Hence
שְׁכִינָא f. Dec. VII. a. *dwelling, presence; the divine presence and glory* as it appeared in the tabernacle.
שָׁלָה f. Dec. VII. a. and
שָׁלוּ f. Dec. VII. c. *something amiss, an error, fault; a failure.*
שְׁלֵוָת f. Dec. VII. a. *rest, tranquillity.*
שְׁלַח *to send away; to put off; to stretch out* (the hand). Pa. and Aph. *idem.* Ithpe. *to be deprived.*
I. שְׁלַט and שְׁלֵט *to rule, to have power,* construed with בְּ or עַל. Aph. *to cause to rule, to give dominion.*
II. שְׁלַט const. with בְּ, *to fall upon, attack.*
שִׁלְטוֹן m. Dec. I. a. *ruler, governor.*
שָׁלְטָן m. Dec. I. b. *might, power; dominion.*
שַׁלִּיט adj. Dec. I. a. *powerful, having power,* const. with בְּ *over* any thing; const. with לְ and an Inf. *permitted, lawful;* as a noun, *a powerful man, ruler, officer.*
שְׁלֵם *to complete.* Aph. *to finish, bring to an end; to restore, give back.*
שְׁלָם m. Dec. I. a. *peace, prosperity.*
שְׁלֹמֹה m. pr. n. *Solomon.*
שַׁלְשֶׁלֶת f. irreg. plur. שַׁלְשְׁלִין, שַׁלְשְׁלָון, שַׁלְשְׁלָן and שַׁלְשְׁלָוָן; *a chain.*
שֵׁם, שׁוּם and שֻׁם m. irreg. emph. שְׁמָא; with suff. שְׁמֵהּ, שׁוּמְהוֹן; plur. שְׁמָהָן, const. שְׁמָהָת, etc. *a name.*
שֵׁם m. pr. n. *Shem.*

שְׁמַד Aph. *to destroy.*
שְׁמָהָן *names,* pl. of שֵׁם q. v.
שְׁמַיָּא Plur. emph. *heaven, the heavens.* The sing. and the absol. plur. are wanting; const. שְׁמֵי.
שְׁמַם Ithpolel אֶשְׁתּוֹמַם *to be astonished, amazed.*
שָׁמֵן, שְׁמֵינָא (see Gr. § 31. note 2.) adj. *fat, rich.*
שְׁמַע *to hear; to obey.* Ithpe. *to be heard; to show one's self obedient, to be obedient or submissive.*
שָׁמְרַיִן i. q. Heb. שֹׁמְרוֹן, *Samaria.*
שֶׁמֶשׁ c. g. Dec. III. b. *the sun.*
שַׁמֵּשׁ *to serve; to minister,* as a priest, etc.
שִׁמְשׁוֹן m. pr. n. *Samson.*
שֵׁן c. g. Dec. IV. b. *a tooth.* The dual form שִׁנַּיִן is used for the plural. So in Hebrew שִׁנַּיִם.
שְׁנָא Fut. Tseri, *to be changed, altered; to be different.* Pa. *to change; to violate, transgress;* pass. Part. *diverse, different.* Ithpa. *to change;* intrans. *to be altered.* Aph. i. q. Paël.
I. שְׁנָא f. Dec. VIII. a. *sleep.*
II. שְׁנָא and שְׁנָה f. irreg. const. שְׁנַת; emph. שַׁתָּא; plur. שְׁנִין; *a year;* collectively in the singular, *years.*
שְׁנִין adj. Dec. I. a. fem. שְׁנִינָא Dec. VII. a. *sharp.*
שְׁנָן m. Dec. I. b. *edge; point.*
שָׁעָא f. irreg. emph. שַׁעֲתָא and שַׁעְתָּא; plur. שָׁעִין; *an hour; a moment, any short period of time.*
שְׁעָה Ithpa. אִשְׁתָּעֵי *to narrate, tell; to enumerate; to speak.*
שָׁפֵט m. Dec. II. a. *a judge.*
שְׁפִיוּ or שַׁפְיוּ f. Dec. VII. c. *bruising, trampling under foot;* perhaps Gen. 3: 15 Pseudo-Jon. and Jer. Targ. *safety, deliverance;* or *remedy.*
שְׁפַל Aph. *to bring down, humble; to oppress, subdue.*
שְׁפַל adj. Dec. III. *low.*
שְׁפַר *to be fair; to be agreeable.*
שָׁק adj. Dec. I. a. *leg.*

שְׁפַרְפָּר m. Dec. I. a. *dawn of the morning.*

I. שְׁרָא, שְׁרֵא and שְׁרָה, *to dwell; to stop, rest.* Aph. *to cause to dwell or remain.*

II. שְׁרָא and שְׁרָה *to loosen;* Part. שְׁרַיִן *loose, at liberty; to solve, explain.* Pa. *idem;* also *to begin.* Ithpa. *to be loosed,* spoken of the joints, *to become powerless.*

שֹׁרֶשׁ m. Dec. III. e. *a root.*

שְׁרֹשׁוּ f. Dec. VII. c. and

שְׁרֹשִׁי f. Dec. VII. b. *eradication;* met. *banishment.*

שֵׁת and שִׁת num. adj. Dec. IV. b. *six.* Pl. שִׁתִּין *sixty.*

שְׁתָא and שְׁתָה *to drink.* Construed with בְּ denoting the vessel *out* of which any one drinks. The French language has a similar idiom, *boire dans une tasse.*

שְׁתַס *to found, establish, confirm.* Aphel *idem.*

שְׁתַק *to be silent, keep silence.*

ת

תְּאוּבְא, defectively written; see תְּיאוּבְא.

תְּאֵינָא f. Dec. VII. a. (Pl. תְּאֵינִין c. g. Dec. I.) *a fig-tree; a fig.*

תְּבִיר part. adj. Dec. I. a. *fragile, weak, easy to be broken.*

תְּבַר *to break, to break in pieces.* Pa. *idem.* Ithpe. and Ithpa. pass.

תְּגַר m. Dec. III. b. and תִּגְרָא f. Dec. VII. a. *contention, strife.*

תְּדִירָא fem. Dec. VII. a. *revolving in a circle;* hence, *continuance.*—בִּתְדִירָא *constantly, continually.*

תּוּב *to return; to turn away, to avert.* Aph. *to return* (act.), *to restore.*

תְּוַהּ *to be astonished; to be terrified, to tremble for fear.*

תּוּלְדָא f. Dec. VIII. a. *a generation; a nation, tribe.*

תּוּסְקְפָא f. emph. תּוּסְקְפְתָא, *cause, occasion.*

תּוּקַף m. Dec. II. a. *strength; might.*

תּוֹר, i. q. Heb. שׁוֹר, m. Dec. I. a. *an ox.*

תּוּשְׁבְּחָא f. Dec. VIII. a. *praise; a song of praise; any song.*

תְּחוֹת prep. *under.* It takes the suffixes of plural nouns.

תְּחֵת *idem.*

תְּיאוּבָא f. Dec. VII. a. *desire, appetite.*

תְּכַן Aph. אַתְכֵּן *to prepare.*

תְּלַג m. Dec. III. a. i. q. Heb. שֶׁלֶג, *snow.*

תְּלִיל adj. Dec. I. a. *elevated; fortified.*

תְּלָת f. (masc. תְּלָתָה, const. m. תְּלָתַת, f. תְּלָתֵי), num. adj. *three.* Plur. תְּלָתִין, *thirty.*

תְּלִיתַי adj. Dec. VI. *third.* Once written תַּלְתִּי Dan. 5: 7.

תַּם (i. q. Heb. שָׁם), תַּמָּה, and תַּמָּן adv. *there; thither.* מִתַּם, מִתַּמָּן *thence.*

תְּמַהּ m. Dec. III. b. *a wonder, a miracle.*

תְּמִימוּ f. Dec. VII. c. *perfection; integrity.*

תִּמְנָת or תִּמְנַת f. pr. n. of a city of the Philistines, *Timnath.*

תְּנָא plur. תְּנִין contracted from תְּאֵינָא, etc. q. v.

תִּנְיָן num. adj. Dec. I. b. *second.*

תִּנְיָנוּת adv. *a second time, again.*

תִּפְתָּיֵא m. pl. Dan. 3: 2, 3. prob. *judges* or *lawyers, jurisconsulti.* Ar. أَفْتَى *to give counsel, to pass sentence;* hence *mufti.*

תְּקוֹף m. Dec. I. a. *strength; vehemence.*

תַּקִּין adj. Dec. I. a. *right; fit, convenient; firm.*

תַּקִּיף adj. Dec. I. a. *strong, mighty.*

תְּקַל (i. q. Heb. שָׁקַל) *to weigh.* Pass. Praet. *to be weighed.*

תַּקֵּן Pa. *to adapt, arrange; to prepare; to establish.* Aph. *idem.* Hoph. *to be reëstablished, restored.*

תַּקַּן adj. Dec. II. a. i. q. תַּקִּין.

תְּקֵף *to grow,* as a tree; *to become*

strong, powerful. Pa. *to confirm, establish.*

תְּקֹף and תְּקָף m. Dec. I. a. *power, authority.*

תַּרְגֵּם quadr. *to explain, interpret.* Part. pass. מְתֻרְגָּם *interpreted.*

תְּרֵין num. adj. *two; both.* See Gram. Par. XI. and § 42. 1. a. note.

תְּרֵי־עֲשַׂר num. adj. *twelve.*

תְּרַךְ and Pa. תָּרֵךְ *to expel, drive out.*

תְּרַע and Pa. תָּרֵעַ *to break asunder; to destroy.*

תְּרַע m. Dec. III. a. and b. *door;*— תְּרַע מַלְכָּא *the king's palace,* Dan. 2: 49. So the Turks call the palace of the Sultan "sublime porte," from the high gate which leads to the seraglio and other public buildings.

תָּרָע m. Dec. I. a. *porter, watchman at a gate.*

APPENDIX A.

Rabbinic character and style.

§ 1. This dialect is so called from the principal writers who have employed it, viz. the Jewish Rabbins. Their most important writings have generally had respect, either to the Hebrew language, the Scriptures of the Old Testament, or to the traditions which constitute the *Oral Law*, and which the Jews regard as of equal authority with the Scriptures. These writings have been composed in various ages, chiefly since the eleventh century of the Christian era. Among the most valuable of them are the commentaries of Solomon Jarchi, Aben Ezra and David Kimchi, which are published, with others, in the Hebrew Rabbinic Bibles of Bomberg and Buxtorf. That of Solomon Jarchi is extant also in a Latin translation published by J. F. Breithaupt, (Gotha 1713 3 vols. small 4to.)

For a general account of Rabbinic writers, see Bartolocci's Bibliotheca Rabbinica, Wolf's Bibliotheca Hebraea, Vols. I and III., and the "Vitae Celebrium Rabbinorum" in Reland's Analecta Rabbinica.

§ 2. The Rabbinic resembles the ancient Hebrew more nearly than it does the Chaldee, although Chaldee forms are by no means rare. The following are the principal points, in respect to which it varies from both Hebrew and Chaldee.

1. *Form of the letters.* These may be characterised as a sort of *Hebrew running hand.* They are the following.

Rabbinic.	*Hebrew.*	*Rabbinic.*	*Hebrew.*
א	א	ל	ל
ב	ב	מ ם	מ ם
ג	ג	נ ן	נ ן
ד	ד	ס	ס
ה	ה	ע	ע
ו	ו	פ ף	פ ף
ז	ז	צ ץ	צ ץ
ח	ח	ק	ק
ט	ט	ר	ר
י	י	ש	ש
כ ך	כ ך	ת	ת

2. *Vowels.* The Rabbinic is entirely destitute of vowel-marks, with the exception of a few books which have been pointed for the convenience of learners. (Cellarius Inst. Rab. I. 1.) What vowels are to be supplied in reading, must be determined by a knowledge of forms, and by the sense in each particular case. Where however ambiguity would otherwise exist, the letters א, ו and י are frequently inserted; א in such cases indicating the *a* sound (Qamets or Pattahh), ו the *o* or *u* sound (Hholem, Shureq, Qibbuts or Qamets Hhateph), and י the *e* or *i* sound (Tseri, Seghol or Hhireq).

3. The *construct state* of nouns often appears instead of the absolute.

4. The prefixes ד (Chaldee) and ש (Hebrew, for אשר) are employed almost indiscriminately.

5. The conjugation *Piel* is distinguished, by the insertion of Yodh between the first and second radicals; e. g. דיבר (=דִּבֵּר); *Hophal*, by the insertion of Vav after the preformative He; e. g. הוזכר (=הֻזְכַּר or הָזְכַּר). Compare No. 2. above.

6. From Niphal and Hithpael a new conjugation is formed in Rabbinic, called *Nithpael*, sometimes *reflexive*, but generally *passive* in signification. It is distinguished, in the *Praeter*, by the formative prefix נת; elsewhere, it does not differ *in form* from Hithpael.

7. Many *words* occur in Rabbinic, which are not found in Hebrew or Chaldee. They are, for the most part, theological or philosophical terms, and are not unfrequently borrowed from foreign languages, especially the Greek; e. g. סימן, i. q. σημεῖον.

8. *Abbreviations* abound. These are fully explained by Buxtorf in his treatise, *De Abbreviaturis Hebraicis.* Compare also Wolf's Bibliotheca Hebraea Vol. IV. p. 251.

For the means of obtaining a complete acquaintance with the Rabbinic, the reader is referred to

Reland's Analecta Rabbinica, particularly the first two works in that collection, viz. Genebrard's Isagoge Rabbinica and Cellarius' Institutio Rabbinismi.

Danzius' Rabbinismus Enucleatus.

Opitius' Chaldaismus.

Otho's Institutiones Linguarum Orientalium.

Tychsen's Elementa Dialecti Rabbinicae.

Buxtorf's Lexicon Chaldaico-Talmudico-Rabbinicum.

§ 3. The commentary of R. David Kimchi on Joel 3: 1, 2, (Eng.

Ver. 2: 28, 29), may serve as a specimen of this dialect. The words of the prophet are

וְהָיָה אַחֲרֵי־כֵן אֶשְׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנִבְּאוּ בְּנֵיכֶם וּבְנֹתֵיכֶם
זִקְנֵיכֶם חֲלֹמוֹת יַחֲלֹמוּן בַּחוּרֵיכֶם חֶזְיֹנוֹת יִרְאוּ׃ וְגַם עַל־הָעֲבָדִים וְעַל־
הַשְּׁפָחוֹת בַּיָּמִים הָהֵמָּה אֶשְׁפּוֹךְ אֶת־רוּחִי׃

COMMENTARY.

והיה אחרי כן · כמו והיה באחרית הימים [ישעיה ב׳] · ואמר אחרי כן לפי שאמר וידעתם כי בקרב ישראל אני · אמר עתה תדעו ולא ידיעה שלמה כי עוד תשובו ותחטאו לפני אבל אחרי זאת הידיעה יבא זמן שתדעו אותי ידיעה שלמה ולא תחטאו עוד והוא לימות המשיח שנאמר כי מלאה הארץ דעה את יהוה [ישעיה יא] : אשפוך רוחי על כל בשר · פירוש בישראל כמו שאמר במקום אחר כל בשר ואינו לכל בעלי חיים אלא האדם לבדו · ואומר ויברך כל בשר [תלים קמ"ה] · יבא כל בשר [ישעיה סו] · כן פרש הנה כל בשר על ישראל הראויים להיות רוח הקודש עליהם . ואמר כל ר'ל' הגדולים והקטנים · כמו שאמר כי כולם ידעו אותי למקטנם ועד גדולם [ירמי׳ ל"א] · ורוחי היא רוח דעה והשכל כמו שאמר [ישעיה י"א] ונחה עליו רוח ה׳ ואח"כ פי׳ רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יהוה · ומפני שיזדכך שכלם יגבר במקצתם כח הדבור עד שיתנבאו · כי לא אמר כי כולם יתנבאו אלא ונבאו בניכם ובנותיכם . ובשפיכות הרוח אמר על כל בשר אבל בנבואה לא אמר כל אלא ונבאו בניכם ובנותיכם . ואמר זקניכם בחוריכם לא כולם והוא על דרך שכתב החכם הגדול הרב רבי משה בן מיימון ז"ל כי לא תבוא לאדם הנבואה ואפי׳ עם תלמדות אלא אם כך קדם לו טבע בעת היצירה · והבנים והבנות יתנבאו בנערותם כמו שמואל הנביא והנבואה תהיה להם במראה החלום כמו שאמר חלומות חזיונות · וכן היתה נבואת רוב הנביאים · כמו שאמר [במדבר י"ב] אם יהיה נביאכם ה׳ במראה אליו אתודע בחלום אדבר בו . וכן יהיו בהם מעלות זה למעלה מזה כמו שהיו בנביאים שעברו עד שאולי יהיה בהם כמשה רבינו ע"ה׳ והנה זכר ג׳ מעלות אשר בשנות האדם ימי הנערות וימי הבחרות וימי הזקנות : וגם על העבדים · כמו שאמר [ישעי׳ס׳א] ועמדו זרים ורעו צאנכם ובני נכר אכריכם וכורמיכם וגם אותם לפי שיעמדו בארץ ישראל ויעבדו את ישראל תהיה להם רוח דעה והשכל · וענין שפיכות הרוח ר"ל שתהיה בהם רוח לרוב כענין השפיכה · כן אמר ושפכתי על בית דוד ועל יושב ירושלם רוח חן ותקנונים .

Translation of the commentary.

וְהָיָה אַחֲרֵי־כֵן, as if he had said וְהָיָה בְּאַחֲרִית הַיָּמִים, (Isa. 2: 2.) And it shall come to pass *in the last days*. He employs the expression אַחֲרֵי־כֵן, *after this*, because he had said, "And ye shall know that I am in the midst of Israel." His meaning was,[2] Ye shall know *now*, but not with a perfect knowledge; for, as yet, ye continue to sin[3] before me. But *after this knowledge*, the time will come when

ye shall know me with a perfect knowledge, and shall no longer sin, viz. in the days of the Messiah, when it is written[4] that the earth shall be full of the knowledge of the Lord. (Isa. 11: 9.)

"I will pour out my Spirit upon all flesh." The meaning is, *upon Israel;* as it is written[5] in other places, *all flesh,* when the expression does not relate to all beings that possess life, but to man alone. So it is written,[5] "Let all flesh bless, etc." (Ps. 145: 21.), and, "All flesh shall come, etc." (Isa. 66: 23.) So, in a restricted sense, here, "all flesh" relates to Israelites fit to receive the Holy Spirit.

"All," that is,[6] *great and small;* as it is written,[5] "For they shall all know me, from the least of them, unto the greatest of them," Jer. 31: 34.

"My Spirit," that is, the spirit of knowledge and wisdom; as it is written,[5] (Isa. 11: 2.) "The Spirit of the Lord[7] shall rest upon him," and the prophet goes on to explain,[8] "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

After their understanding shall have been purified, the power of speech in some of them shall be increased until they shall prophesy. For he says, not, "They shall all prophesy," but, "Your sons and your daughters shall prophesy." In respect to the *effusion of the Spirit,* he says, "upon all flesh;" but in regard to *prophecy,* he says, not *all,* but, "And *your sons and your daughters* shall prophesy." So he says, "your old men and your young men," not *all* of them. And this accords with the manner in which that wise and great man, R. Moses Ben-Maimon, of blessed memory,[9] wrote. "The gift of prophecy (he says,) is not conferred upon a man, even[10] with instruction, unless nature prepared it for him at the time of his birth."

The sons and the daughters shall prophesy in their youth, like Samuel the prophet. And the prophetic revelations shall be given to them in seeing dreams; as he says, "dreams, visions." And such was the prophesying of most of the prophets; as it is written,[5] (Num. 12: 6.), "If there be a prophet among you, I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." So also there shall be degrees among them, one more exalted than another, as there were among the prophets who have passed; until perhaps there will be among them one equal to Moses our master, (peace be upon him).[11] And observe, he mentions three degrees which [correspond] to the ages of man, childhood, youth, and old age.

"Also upon the servants;" as it is written,[5] (Isa. 61: 5.), "And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers." And even upon them, be-

cause they dwell in the land of Israel and serve Israel, shall be the spirit of knowledge and understanding.

The expression *pouring out* of the Spirit, is equivalent to saying, "The Spirit shall be upon them *abundantly*," [so as to be] like a literal pouring out. Thus it is written,[5] (Zech. 10: 12.), "And I will *pour* upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications."

[1] Verse 27. [2] Lit. *he said.* אמר is used with very great latitude. See below, note 4. [3] Lit. *ye return and sin.* [4] שנאמר, lit. concerning *which it is said.* ש is instead of אשר. [5] Compare the preceding note. [6] ר׳ל׳, an abbreviation for רוצה לומר, *that is to say.* [7] ה׳, abbreviation of השם, *the name,* i. e. Jehovah. [8] Abbreviations. Fully written they would read ואחר כך פירש. כך is a Rabbinic particle, equivalent to the Hebrew כֵּן. פירש is Piel (=פֵּרֵשׁ), comp. § 2. 5. [9] ז׳ל, abbreviation of זכרונו לברכה. [10] ואפי׳, abbreviation for ואפילו, which is contracted of the two particles אף אילו, *even if.* [11] ע׳ה׳, i. e. עליו השלום. So the Mohammedans say whenever they repeat the name of their prophet.

APPENDIX B.

ON THE SYRIAC LANGUAGE NOW SPOKEN IN THE EAST.

The passage on page 12 respecting the existence of the Chaldee at the present day, as indeed nearly the whole of the Introduction, was translated directly from the work of Prof. Winer. After it was in type, it was suggested to the translator that the language there employed might occasion incorrect impressions. In consequence of this suggestion, the reference to an appendix was given.

Remains of the *Syriac*, as a spoken language, unquestionably exist in the East. This is testified by various travellers, and recently by the Rev. Eli Smith, American Missionary, who is now publishing in this country the results of an exploring tour in Armenia. The fact that the term *Chaldee* has been occasionally employed, in relation to these remains, has perhaps arisen from the circumstance, that a portion of the nominal Christians among whom they are found, (viz. those who acknowledge the authority of the see of Rome), have been designated as *the Chaldean church;* or perhaps from the circumstance that these Christians reside in the region of the ancient Chaldea.

Still the statements on p. 12 are believed to be correct, so far as the *ancient Chaldee* is concerned. Niebuhr himself, who uses the term

Chaldee, says; " the modern *Syriac or Chaldee* varies from the language in which the church-books are written, at least as much as the modern Arabic from the ancient. Those Christians who are connected, in the way of trade, or otherwise, with foreigners, speak also Kurdish, Turkish, and especially Arabic. Doubtless also many words from these foreign languages exist in *the modern Syriac*. Reisebeschreibung, Vol. II. p. 352.

Mr. Smith's " Researches in Armenia," now in the press, will contain statements in respect to a body of Nestorians whom he found in Persia, on the borders of Kurdistan, and who speak the Syriac language.

I have the pleasure of stating also, that Mr. Smith is expected to prepare an article, in respect to this subject, for the Biblical Repository.

ERRATA.

Page 12	line 20	for מַלְבִּים read מְלָבִים, and for נִקְטַל read קְטוֹל
29	11	for ـֵינא read ـָינא, ـָנָא, ـֵינָא
46	9	for בִין read בֵּין
47	16	for גְלַת read גְּלַת
49	2	for מֵיתֵי read מַיְתֵי
51	12	for אַסְעֲיָהּ read אַטְעֲיָהּ, and for אַסְעַיְנִי read אַטְעַיְנִי
52	19	for ـָהָא read ـָאָה
87	15	for מִתְקַטְלוֹהִי read מִתְקַטְלוֹהִי
155	7	from the bottom, col. 2. article omitted גֶּשֶׁם m. Dec. III. b. and c. *body*.
160	16	col. 2. for ית read ـַת
161	6	from the bottom col. 2. for לְהַן read לְהֵן

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